

# THE ZOIST.

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- I. *Reichenbach and his Researches.* Translation of the Preface to Baron Von Reichenbach's "*Sensitive*" (*DER SENSITIVE MENSCH*), by ALEXANDER J. ELLIS, B.A., Trin. Coll., Cam.

(Continued from Vol. XII., No. XLVIII., p. 334).

"There is no slander in an allowed fool, though he do nothing but rail; nor no railing in a known discreet man, though he do nothing but reprove."—SHAKESPEARE, *Twelfth Night*, act i., sc. 5.

"Another public critic of my labours, Herr Heidenreich, has imagined that he could facilitate the performance of his task by putting my odic writings under the rubric of *mysticism*. Mysticism is *what we do not understand, and keep concealed to prevent its being thoroughly understood* (*Krug's General Lexicon of the Philosophic Sciences*, vol. ii., p. 826). As soon as a thing is comprehended and understood, mysticism vanishes. In my writings nothing is kept concealed. On the contrary, they only contain clear facts in nature and human consciousness. Everything is established as a scientific fact by copious and strict and numerous proofs. It would be more correct to say that I *tore the veil from mysticism*, if any still remain. Nothing mystical is to be found in my book. The use of such a term is a mere misconception. If any thing of the kind enters the head of the reviewer, it can only be because he *does not understand* the contents, that is, because he has not read my writings, and examined my plainly-stated facts and their proofs. I recommend him to lay to heart a striking sentence in Herr Hugo von Mohl's last work: 'No one should criticize a book who does not thoroughly understand its subject, because immature judgment radiates

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mischief.' (*Botanic Intelligencer*, *Botanische Zeitung*, of 17th June, 1853.)

The same author has also remarked that about six years since I hazarded the conjecture that diamagnetism might belong to the field of od, and that consequently Mr. Faraday and myself might be working towards the same subject from different points. This he finds very 'naïve' on my part. But a few pages afterwards he terms Herr Dubois Reymond 'the greatest of all electricians,' after having just detected an immense blunder on his part respecting the best known laws of electricity; and he assumes od without further ceremony as equivalent to diamagnetism, even interchanging their names quite *ad libitum* and without the slightest foundation. In one place he says that numerous hale and healthy people are sensitive; and *eight lines* afterwards (*Therapeutic Physics*, p. 126) he asserts that od cannot be regarded an exact science, because it is not perceived by healthy men. I find this 'very naïve' also, nay, I find it a thoroughly unscientific muddle.

Herr Heidenreich begins by saying that od 'is an hypothesis, and should consequently be excluded from his experimental writings.' Does he not forget that *every* power is an hypothesis? That warmth, light, electricity, which he treats in his *Therapeutic Physics*, in so far as he considers them as powers and not phenomena, are not a hair's breadth less hypothetical than od?

These academic pen fights are very unrefreshing both for writer and reader. But as long as unjust attacks are made on a man to put him down and annihilate him, he has nothing for it but to ward them off as he best can. The tone of such objections was better in former days. A few lustres ago, we had arrived at restraining scientific contradiction within the bounds of politeness. To Messrs. Liebig and Dubois we are chiefly indebted for restoring the ancient rudeness in all its repulsiveness. And, alas! silk gloves won't parry clubs.

I will only give one example, which just occurs to me, of the manner in which my labours are usually tested and then condemned. Not long ago a professor of physics in Vienna collected a number of young men who attended his class, in order to investigate my statements regarding the phenomena of odic light in the dark chamber. Some fifteen or sixteen young men were present, and, according to my statements, there must almost necessarily have been one or two sensitives among them. Nevertheless, let them wait as long as they would, no one could see a glow from any crystal or magnet

or anything else. From this experiment a report was circulated through all Vienna that a professor of physics had tested my assertions and found them worthless. And yet *among these people was Herr Eduard Von Vivenot, whom we shall soon come to know as a capital sensitive of middling power*, and who, during four hours that he passed with me in my dark room, *saw the odic light excellently well*, perceived the glow over himself and me and all other objects most plainly, as clearly and beautifully as I could wish. Now why did he see so well in my dark room, and yet see nothing at all in the professor's? Simply because the latter was faulty, not absolutely dark; because little cracks and chinks let in light in all directions, and moreover the company did not remain together more than half an hour, which is entirely insufficient to prepare the eye of a middling sensitive. The professor drew up a very exact report of the whole operation, and the announcement that there was just about nothing in all my labours went out into the world from this assembly. Such is the procedure and such the sentence of an otherwise very estimable professor of physics, like those of non-professors before him.

There are not a few natural philosophers who dare not admit any fact in science that cannot be immediately explained by the natural laws *already* established. This is a thoroughly baseless and totally inadmissible requisition. Give it place, and it would check science in the full swing of its progress. The more inexplicable any phenomenon appears, the deeper lies its foundation; the more important are the laws it conceals, the greater the interest attaching to it, the more urgent is the demand on science to test and solve it. Of course we must be careful (like Beneke, *Archives for Pragmatic Psychology*, 1853; p. 283) not to admit any conception into science that cannot give such an account of itself as to justify its admission. But it earns a right to admission when a connected series of undoubted facts has raised it to an idea, and correct induction has given it its certificate. In this case *it must* be admitted into science, and forms a problem thoroughly entitled to its consideration.

All this it will be owned justifies or rather compels me to *build upon the broadest possible foundation* in citing proofs for the facts and observations I adduce, and to arm myself with all the apparatus of inductive demonstration that I possess and can command. For this purpose I have affixed to *every single experiment*, as I entered it at the time, the number by which it is distinguished in my journals, one of which I have

kept for each sensitive.\* I am thus able to give a pledge not only to every sensitive observer, but also to every reader, to establish the genuineness of every individual experiment and to trace it to its origin. This will give a security, controlled by the sensitive who is cited by name, that each experiment took place as I have stated and not otherwise; that it is not an *imaginary* but a *real* experiment, and that the result was exactly as I have described it down to the minutest detail. I place myself and my labours by this means under the control not merely of 160 sensitives, but of the whole public. People must perceive that when I speak of 50, 60, or 80 or more experiments in which particular phenomena have been repeatedly tested, these are not mere figures of speech, but a conscientiously-stated fact—a reality proved by witnesses. My sensitive re-agents are not dumb, like the chemical ones. They can speak and answer questions. This is not their fault, but their privilege. Finally, these numbers will be a safeguard against forgetfulness on the part of the sensitives, should such occur.†

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\* "I have a large round table made to turn easily upon a central pivot. It has some seventy odd vertical pigeon holes, and, being placed on the left of my desk, contains the experimental journals of all my sensitive friends in alphabetical order. A single turn of the table suffices to bring any one of them under hand."—§ 740.

† [An example will make this paragraph clearer. The following is selected rather with that view than for its individual interest, although it is a fundamental experiment.—A. J. E.]

§ 1068. "If Fraulein Dorfer (13), Herr Seb. Zinkel (11), von Offenheim (49. 67), and Prof. Roesner (39), held their flat hands over a horse-shoe magnet of one plate; Herr Huetter (16) and Johann Klaiber (62) over one of three plates; Herr Gustav Anschuetz, Prof. Unger (42), and Fr. Glaser (30), over one of five plates; Fr. Ernestine Anschuetz (10), Frau Mueller (1), and Frau Kienesberger (4) over one of seven plates; Baroness Tessedik (17), von Vivenot (11), Fr. Claudius (11), Blahusch (18), Geraldini (236), B. Hek (55), Girtler (3), Prof. Schroetter (8), Prelate von Schindler (15. 16), von Siemianowski (36), Alois Zinkel (104), Elger (16), Dr. Natterer (19), Euter (9), Leopolder (95), Ranftl (30), Ritter von Sidorowicz (21), Herr Steiger (44), over one of nine plates; they all of them felt warmth and coolness at the different poles. I directed all of them to use their left hand for this purpose, and they consequently all found the northward pole emit a cool, and the southward pole a warm *aura* (*Hauch*, breath). I caused several others to test magnets of many different sizes, *e. g.*, Hrn. Kotschy (42), Klein (64), Tirka (26), Joh. Klaiber, Prof. Paulus (7), Fr. Sophie Pauer (35), Fr. Hermine Fenzl (14), &c.; they all felt the same sensations. Prof. Husz (23), of Stockholm, perceived that a horse-shoe magnet of nine plates emitted a lukewarmness from its northward pole against his right hand that it did not from the southward pole. Herr Sturm (44) felt coolness stream out from the northward pole of a horse-shoe magnet of seven plates, but felt scarcely anything from the southward pole. Dr. Pfretschner (42), Dr. Nied (72), Klein (64), Dr. Loew (111), Herr Steiger, Major Philippi (45), Fr. Ernestine Von Martins (2) of Munich, Fr. Anna Beyer (56), the two Fr. von Unckbrechtsberg (68), Josephine Poppe (16), Katharine

Many of my opponents have hoped to find a strong argument against the reliability of my statements in the phenomena being perceptible to sensitives only, and not to every body. An esteemed natural philosopher wrote to me that as long as I was not in a condition to adduce experiments which were visible to *every body*, od and my researches formed no part of natural philosophy. As if there could be no music because many men have no ear for it! As if there could be no gout, because by far the greatest part of mankind have never felt its pains! As if there were no hydrophobia because millions of men have never been in a condition to observe it! Every process in nature is an object of natural philosophy. No process in nature, however peculiar or isolated in itself, can be excluded. On the contrary, the rarer and consequently the more enigmatical its appearance, the greater the interest it offers, the greater its claim, I must repeat, to the attention of investigators, and to profound researches. It is perfectly indifferent whether all men see odic light and perceive odic effects, or only one out of every three or four. The proof of the existence of these things is perfectly established if a hundred, or a thousand, or a hundred thousand persons perceive the effects of od. It is totally unnecessary for the establishment of the fact of their existence that all the world should see them. This objection, on which many think that they may lay stress, is not of the slightest importance, and in fact has not the least connexion with any critical considerations on the subject, as any one may perceive who

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Rupp (53), Frau von Hauer (68), all felt coolness on their left hand from the northward pole of horse-shoe magnets of all sizes, and lukewarmness from the southward pole; and conversely on their right hands, lukewarmness from the northward, and coolness from the southward pole."

[N.B.—The northward and southward poles are those which point to the north and south respectively when the magnet is freely suspended.

In order to repeat this fundamental experiment correctly, it is necessary to attend to the following points:—(a), the hand must be at rest; (b), if the magnet is large, the hand must not be placed very near, as otherwise the temperature of the metal affects it; (c), the palm of the hand must be at right angles to the limb of the magnet; (d), the hand must not be held over the magnet for long at a time, the *first* sensation is the one to be remembered; (e), the sensitive should stand with his back to the magnetic north, and the poles of the magnet should be in the meridian, the northward towards the north; (f), the magnet should not be held in any person's hand, but supported by wood; (g), the distance of the hand from the magnet should be the same for each pole; (h), the sensation felt on removing the hand must be disregarded; (i), no people, animals, crystals, strong plants, sunshine, moonshine, walls, metallic masses, &c., should be very near. These and other (e, f, i, k) sources of error are pointed out at length in § 1072, but those omitted could not be rendered intelligible without previous explanation. This example may serve to shew the laboriousness and the scientific precision of Baron Von Reichenbach's experiments.—A. J. E.]

has ever heard of the elements of logic and the theories of induction and deduction.

But it is not merely natural philosophers and chemists who look askant at me, even the so-called magneticians, the mesmeric physicians, are not the best disposed towards me. Herren Justinus Kerner, Eschenmayer, Ennemoser, Schwarzschild, &c., have already looked black at me, here and there, openly or covertly. One of them seems to think that as I have come into the field thirty years after them, there is little propriety in my putting in a word of instruction; another asserts that my talk is but the echo of what they have been preaching for ages; a third and fourth declare that they can learn nothing from my writings. Indeed I myself perceive that these gentlemen have learned nothing from me. But they are one and all displeased that instead of building on the basis of their extensive magnetic and somnambulistic literature, I insist upon laying my own foundations. What can I say to a man who, like Herr Schwarzschild in his latest work (*Magnetismus, &c.*, vol. ii., p. 10) literally says: 'The route of observation that is the most instructive in all sciences, is precisely the unsafest in the enigmatical doctrine of (animal) magnetism?' In what other safer way will Dr. Schwarzschild then solve the riddles of (animal) magnetism, if he considers observation the unsafest? I am, on the contrary, perfectly convinced that we can only advance by means of observation; that it is only by the most diligent, attentive, and extensive observation that we can escape from the labyrinth into which excessive speculation has so lamentably misled so-called animal magnetism. And what will instructed and experienced (animal) magnetic investigators think of the thoroughness of Dr. Schwarzschild's views when they read (*Ibid.*, p. 125) that he considers so-called magnetized water to be '*imposture and illusion*,' (*Betrug und Toeuschung*,) and that consequently this most recent author, who so unsparingly demolishes almost all his predecessors, has not even yet got so far as to be acquainted with magnetized, or odized, water? (!) I am sorry not to have it in my power to work with these gentlemen on a common basis. I have seen no spirits. No such visitor, welcome as he would be, has obliged me with a call. I know nothing of a general nervous spirit and nervous ether, and have not only never been able to recognize the substratum of such an obscure, vague, and consequently unjustifiable notion, in the emanations from living beings, but have also never been able to discover it in my crystals, my bell, my chemical preparations, sunshine and moonshine, friction, or chemical processes. I do not aim at therapeutics,

and have never been able to perceive that any imponderable embraced the quintessence of all curative means. I have never been able to understand that in natural phenomena belief can supply the place of knowledge. These gentlemen must therefore excuse me when I say openly and decidedly that I can never place myself at their standpoint. I can make little or no use of all their rich literature because it is altogether medical, or sympathetic, or 'spiritual,' or because it is entirely deficient in the requisite conditions of correct induction. I have nothing to do with mysticism; medicine offers a subordinate interest only to me, and of 'rapping spirits' I know nothing at all. With me, everything goes on quite naturally, in accordance with laws evolved from experimental researches. A few only of the phenomena I deal with have been occasionally observed in the sick room; the greater part have had nothing to do with it, but have been rather studied in open nature, in society, and, in their immeasurable sphere of operation, principally among healthy sensitives, and on this I lay stress. In this way I have arrived at results which reach far beyond the dark narrow circle in which the so-called magnetizers have hitherto revolved, and out of which they have found no exit. Od, like heat and light, embraces the universe, and has not space enough in the half-decayed and tottering edifice of our present science of medicine. I have already said elsewhere (*Letters on Od*), and must repeat it here, that mesmerism, or the magnetic curative process, is only a *particular application* of the odic imponderable to therapeutic purposes, and has unfortunately hitherto consisted of a mere aggregate of isolated observations without any scientific connexion. The expressions od and mesmerism are consequently in no respect opposed to each other. Each has its own meaning. Od is a *general physical force* which embraces the whole of creation. Mesmerism is a *particular application* of od to Dr. Mesmer's therapeutics. They are related, then, as an extensive whole to a limited part, to a detached application of the same in certain determinate cases, or as a genus to a species, and have consequently each its own arena, of which the incomparably smaller is included in the wide circuit of the larger. The men, too, who direct their studies to mesmerism or to general odic phenomena, have room enough side by side, and it seems to me very uncalled for to provoke bitter replies by injurious attacks, when we can be agreeable and useful both to ourselves and the world by a quiet interchange of ideas and reasons.

And thus I stand perfectly isolated in the midst of na-

tural philosophers, physiologists, physicians, (animal) magnetizers, and to whom I may soon have to add of psychologists. Not because the investigation of nature in its widest sense cannot admit my individual propositions, for it cannot deny the facts which I advance. Physics cannot argue away the light which emanates from crystals. Chemistry cannot refuse her astonishment at the emergence of the odo-chemical series. Physiology cannot close its eyes against the threefold polarity of the human body. Medicine must fain allow the mitigation and excitation of spasms by odic passes. (Animal) magnetizers are struck dumb at a piece of wood being charged with positive or negative od by the orange and blue rays of the solar light. Psychology, finally, must also quake at my depriving an apparently healthy man of his consciousness in a few seconds by merely touching his toes, and restoring it to him at pleasure. These substantial facts cannot be got rid of, even by the rude words of a Liebig or Dubois. They *must* be admitted, willingly or unwillingly. It is not this which isolates me. No, it is the scientific discipline by which I have succeeded in connecting all these remarkable phenomena, and reducing them to the common well-founded idea of an hypothetical imponderable, Od. The scientific bond by which I have united these thousands of phenomena, the consistently built theoretic edifice in which I have sheltered and distributed them,—*this* is what vexes so many learned humdrum folk,—*this* is what they find so troublesome to subdue their nature to,—*this* is what fills them with repugnance against wide-spreading novelties. It is much easier, then, to shake the thing off as worthless, and keep to the old road in peace. But it is of no use. If no one will help me, I engage unaided to heave the burden on their shoulders again. It is truth which gives me strength.

That in so doing I depend entirely upon my own experiments alone, and, at least in the first instance, make scarcely any use of the experiments and observations of others, is the result of many well-weighed reasons. In the first place I know the degree of exactness and conscientiousness of my own labours, and am sure that I can depend upon them, which is not always possible, at least to the same extent, with the labours of others. In the next place the experiments require so much caution, freedom from prejudice, attention to the sensitive, and so many checks upon his statements by counter experiments and repetitions of the same experiments on sensitives unknown to each other, as well as on sensitives of different degrees of power, and by the complementary roads of the phenomena of sensation and those of light



throughout, that I can find no satisfactory example of such proceedings in any older writings which have come to my knowledge. In by far the greater number of cases they are still wanting in the requisite profundity of insight into the matter itself, to excogitate a sufficient and demonstratively convincing system of checks for the experiments. Hence I am unable to trust the mass of prior unconnected and uncontrolled isolated experiments sufficiently to employ them in my labours, in which every proposition must possess that degree of certainty which '*the present method of physical research*' has rendered requisite in physics and physiology. I have indeed in the course of these very investigations unfortunately had personal experience of the little trust which can in such matters be reposed upon what a man has not *himself immediately examined*. In my *Researches on Magnetism, Electricity, &c., in their relation to the vital force* (as translated by Dr. Gregory), § 17, I communicated an experiment which I did not perform myself, but which a daguerreotypist whom I thought I could trust, carried out according to my indications. This attempt to form photographic pictures by means of odic light was not confirmed when I repeated it a few years afterwards, and I am consequently obliged to withdraw it and to my annoyance retract its result. The first and only experiment, then, which in these matters I ever received at the hands of another whom I thought I could trust, broke down. How can I, then, acknowledge the authority of unknown (animal) magnetizers with whom I am unacquainted and whose writings swarm with miracles, which only too often bear the stamp of self-deception on their front, and that so plainly, that one can hardly read their statements for impatience? I must request indulgence therefore. I have to build up a new division of physics and physiology, and in order to put it upon sure foundations I find myself compelled to begin from the very beginning and re-perform all the experiments according to my own plan. I cannot consider myself sure of their exactness until I have obtained the results myself before my own eyes and ears. The only means of advancing in this study is to establish knowledge upon well proved experience, and then develop a continual deduction. Not only do we otherwise fail to advance in intelligence, as I conceive to be the case hitherto with mesmerism, which has not yet attained to a scientific basis, but we fail to reach even a tenable beginning.\* I believe that my method avoids

\* English mesmerists will demur to this dictum. They must remember however, that Reichenbach is speaking of the *science* not the *art*. The art of mesmerism is very far advanced in this country. We know how to manipulate

these inconveniences, and creates a safe foundation for my subject on the basis of my own experience. Hereafter, when I have completed the task I have set myself, should a few years of life still remain, I may perhaps review the better portion of former works and collect an anthology from their mingled tales and reports, that will sift the good they con-

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tolerably well in given cases, and we have some notion of the sort of results to expect. But we are very far from being able to predict or explain results, that is, to deduce conclusions from general laws, or refer phenomena to them. We have no laws of mesmeric action which can aspire to any higher rank than such as are termed in philosophic language, empirical rules, which are only applicable within very narrow limits, and which are continually liable to be crossed by unknown conditions. This is the initiatory state not only of mesmeric but of all therapeutics. Indeed the whole science of life is only just struggling beyond it. It has been Reichenbach's aim to obtain certain general laws which will in many cases enable us to predict results—the only test of real knowledge. His laws of the dualism of od, the charging and conducting of od, unipolarities of certain bodies, of the direct and reverse pass, of odic light and vision, &c., &c., are laws of this kind. From the last named, for example, he has been able to give something like a satisfactory explanation of that part of clairvoyance which consists in seeing objects when the eyes are closed. He has also succeeded in explaining the action of mesmerised water, and other therapeutic agents. The practical mesmerist will be immediately able from a knowledge of these laws to correct many of his empirical processes. But Reichenbach has not attempted to proceed far into therapeutic od or mesmerism, and even with all the general laws he has established, it remains true that the science of mesmerism considered as a means of predicting and explaining the results with which the art of mesmerism has rendered us familiar, is, like so many other sciences, still in its infancy. If the science of mechanics itself, the most perfect, after pure mathematics and geometry, which we possess, is totally inadequate to explain the greater number of mechanical agencies with which we are surrounded, but requires completion by a vast collection of empirical rules formed at the cost of an immense amount of laborious experiments, and even in those cases to which it is adequate (as the explanation of the motions of planets, comets, liquids, and gases), leads to calculations so involved that they hitherto defy our powers of analysis to perform, we must not be surprised that in one of the most complicated of actions hitherto submitted to inquiry—the mutual reaction of living organisms in the odic direction, rendered still more enigmatical by the diseased condition of at least one of them in the mesmeric case, we have a small amount of science to a huge mass of empirical details. Our only duty is to keep those details *pure*; not to complicate them with hypothetical agencies, such as ethers, or spirits of which we know and can know nothing, or with false estimates of known instrumentalities, as electricity, magnetism, &c., but to give them as they *are*, and connect them so far as possible only with some verifiable hypothesis. This is what Reichenbach is attempting, for his od, though termed by him a *dynamid*, or something resembling a force, translated by Dr. Gregory, *imponderable*, is never considered as a material something, any more than electricity or light. It is a name by which laws are hypothetically connected, and these laws admit of a direct verification, which he has himself with wonderful perseverance endeavoured to give, and, on the whole, with remarkable success. We have many mesmerists, practical and benevolent men, who are doing a great amount of good, but we should have advanced further if more of them had been truly scientific experimenters, and known something about what is and what is not an inductive proof. The pages of *The Zoist* contain a mass of evidence which is irresistible considered as a mere proof of the reality of certain phenomena, but little of it is in a proper state for that scientific process which Reichenbach contemplates, and which few of those who furnished it had in view.—A. J. E.

tain from their mass of unsafe, misinterpreted, false or imaginary statements. The present treatise is based on my former odic works, especially on the *Researches*, &c., and may be considered as a continuation of them. Taken together, they form an unbroken series of investigations. The present is nevertheless an independent treatise, a monograph on the sensitive human being, as the others were separate, though very condensed, monographs on the odic relations of crystals, the magnet, sun, and moon, heat, &c.: much that is touched upon here serves to correct and complete what was communicated in the *Researches*, &c. In some points my views have been corrected by a more profound examination of the nature of the subject, the experiments have been differently and more perfectly understood, and some of them have had to be changed. This is the course of all investigations when we proceed from darkness to light. Those who look below the surface will find the principal difference between my labours and those of all my predecessors to consist in the method by which I have arranged the order of my investigations. As in the whole of nature, so also in the sensitive and odic phenomena, we only meet with particular individual cases in all their complexity and entanglement. The first problem, the problem of physical research, is to remove or break through this entanglement and arrive at the elementary factors and elementary processes. It is not until we have thus displayed and determined the general fundamental laws of the elements, that we can advance safely to compositions and applications. My predecessors on this field, began, as I did originally, with the various wonders of somnambulism. They kept on heightening these more and more, till they lost themselves in the highest intellectual and 'spiritual' regions. The incomprehensible thus only became more incomprehensible under their hands, and finally often toppled over into the ridiculous. I also started from the astonishing facts of somnambulism and catalepsy, but I have not allowed myself to be led away by them, or to be stupified by the surprise they raised. On the contrary, I recognized in them excessively complicated manifestations of nature, and judged it necessary to follow an exactly *contrary path*. By a *retrogressive analysis*, I have returned from the complex to the simplex, *à posteriori ad prius*. I have thus, by a constantly analytical process, succeeded in reaching the original facts of the phenomena, and their component elementary powers. Then, but not till then, taking these as starting points, *à priori ad posterius*, I was able to advance synthetically, and, from the discovered laws of the elementary forces, construct explanations of the wondrously

complicated phenomena which actually occurred. This is what is termed *the method of physical research at the present day*. Instead of being considered as an objection, as certain superficial opponents would like to view it, it should be regarded as the essential advantage of my labours, as that which separates them from all others in this field, and has led to those rich results which are set forth in my treatise.

He who has not grudged the labour of making himself acquainted with these results, will share my conviction that every physiologist and every physician must not only notice, but become thoroughly master of them, if he is not contented to remain in ignorance of a whole series of important truths. The physiologist will discover in sensitiveness a group of vital functions which have been hitherto overlooked, and the physician will find in od a power without which he will not only not be able to give any assistance in numerous cases, but even to understand the symptoms he beholds, much less to have any mastery over them. The doctrine of od will thus soon increase the distance between an educated and uneducated physician, and distinguish the man of knowledge from the mere craftsman. I do not mean that every physician should be an (animal) magnetizer; far from it: but a physician who understands nothing about the terrestrial od of position, solar and lunar od, the odic poles of man, the odic influence of baths, the partial pass or odic obstructions, or the mighty influence of od on spasms, nay, who does not even know in what direction to stand when he feels a patient's pulse, must certainly play a miserable part by the bedside of a sensitive. The present and future revelation of the laws of od, must cause almost a revolution in whole sections of therapeutics.

I say nothing of the natural philosophers and chemists of the present day. Those who have speculated for centuries over the deeply occult power of magnets, who study the optic and diamagnetic axes of crystals, who pass sleepless nights over the invisible rays of chemical and polarized heat, who worry their brains with phosphorence, decomposition, the influence of light on vegetable and animal life, on the internal qualities of substance that lie beyond the apparent, and yet will not listen to, nay, will not allow a word to be uttered by, the man who makes palpable to the outer senses most important facts regarding sensation and light that form the conditions of those hidden phenomena; these we can only pity for their unworthy blindness. I must accuse the present at the judgment-seat of the future, from which alone I can hope for satisfaction.

I am sorry to add another term to the difficult and involved series of imponderables, especially one of such a character as to bring physiology, which had hitherto kept tolerably apart, into direct and most intimate connexion with physics. Natural philosophy will, it is true, be considerably enriched on her hitherto most barren spot, but its study, and a thorough penetration into its higher circles, where life presses on crystallization, and material vegetation begins to embrace spiritual life, will be rendered considerably more difficult. And in this very circumstance must lie a principal reason for my meeting with scarcely any but opponents. There is no difficulty in taking up a few isolated experiments from journals, and inserting them in their proper place into our store of knowledge. But it is very laborious, it involves the loss of much time, it is exceedingly difficult, to enter upon an entirely new field of knowledge, to pursue it into its widely-ramified developments, to store it in the memory, and duly weigh its comprehensive significancy. The older and weightier scientific authorities will seldom submit to this. But I cannot help it. 'Truth is power.' Facts which exist, truths which are discovered, insist on their rights. A man who is highly esteemed in the world of natural philosophers, wrote to me: 'If things really were as you assert, it would be *too beautiful*, and we do not find this in nature.' Hence, then, because the discoveries which God has revealed are 'too beautiful,' they are baseless, and cannot, and may not, stand! Their reality is inadmissible on account of their great importance!... If certain jog trot natural philosophers imagine that the series of imponderables is closed, and can contain none but the long-since naturalized company of heat, light, electricity, magnetism, &c., they may prove to be as wrong as he who thought that God had placed seven planets in heaven for the seven days of creation. Men of another stamp will rise, and draw other *too beautiful* powers from the deep well of natural forces up to the daylight of human knowledge, besides the few which we have as yet with comparatively little trouble gathered from the surface!

REICHENBACH.

Schloss Reisenberg, near Vienna,  
Middle of May, 1854."

[The second and concluding volume of *Der Sensitive Mensch* (pp. xxx., 785) has just appeared. The following is an extract from the preface prefixed to it.]

"Prof. Vogt, of Geneva, in the 13th vol. of his *Physiological Letters*, (2nd edition) communicates his opinion upon

od and sensitiveness, that I am bound not to withhold from my readers. The following is the elegant style he employs, p. 322 :—

‘The whole series of nonsense which has been puffed into the world under the name of odic phenomena rests wholly and solely upon an exalted nervous excitability, by which sensations and impressions which pass without a trace in ordinary life are communicated to the consciousness. I have observed a woman who had been brought to the brink of the grave by violent vomiting continued for days, and who was suspected of a stomachic disease, whereas the only cause of her abnormal meagreness lay in incipient pregnancy. During this total exhaustion of the body, the nervous system was roused into such a condition of exalted excitability, that the patient not only heard the steps of the villagers when I could scarcely see them, but could distinguish individuals who were crossing the road, by their steps alone. It is easily seen that this susceptibility had only to be slightly increased to occasion phenomena, which, especially if we had had to do with deceitful characters, would have been denominated magnetic clairvoyance.’ . . .

Herr Vogt must allow me to anatomize his experiments a little. First he declares that ‘the whole series of odic phenomena rest wholly and solely on an exalted nervous excitability.’ Very well. He acknowledges in so many words, then, that *odic phenomena exist*, nay, that the whole series which I have advanced exist, for no one has advanced any in the same way. He honours them indeed with the polite predicate of a puff of nonsense, which I must of course endure from a professor who has himself given out so much nonsense; but, as he asserts that all these phenomena rest on nervous excitability, and what rests upon something must itself be something, they must at least exist. Well, for the present I am content with this acknowledgement of odic phenomena. It is a basis which we will not allow to be conjured away from us.

When he next proceeds to declare that these phenomena ‘rest on an exalted nervous excitability, by which, passing without a trace in ordinary life, they are communicated to our consciousness,’ I must ask him what I have in *general* announced their subjective part to be? whether I have not myself ascribed it universally to a higher or more exalted nervous excitability? In my very first treatise in Liebig’s *Annals* (1845), I gave it as my decided opinion that sensitiveness rested on an exalted nervous excitability, that not only the general feeling but also the sensorial nerves were in a

state of increased excitement, that there was 'an extraordinary acuteness of the senses' in smell, taste, and hearing, and that feeling and sight received perceptions of which ordinary people are incapable. I have repeated the same in the first pages of the *Researches*, &c. (Gregory's Translation, part ii.) in the *Letters on Od*, and in a hundred other places in my writings, as thousands of Germans, English, and French can witness. What is the meaning of such an objection, which is no objection at all? An objection which is nothing but a repetition and corroboration of what I have already stated myself!

I have connotated this kind of exalted nervous excitability and its peculiarities by the term *sensitiveness*, and I cannot have been very wrong in so doing, as *Herr Vogt* himself involuntarily used the term '*sensitive nervous fibres*' in p. 300 of his *Physiological Letters*.

Of course this does not settle the question. *Herr Vogt* means to say something more than this, and as he has not attained to a clear conception of his own meaning, I will help him to it. His words are intended to convey the idea that sensitiveness consists solely in a more exalted, and not in a specific, nervous excitability. We gather this intention of his obscure phraseology from the example of the pregnant woman, which he adduces as an illustration. Now I have always asserted that sensitiveness is not only a more exalted, but over and above this, a *specific*, nervous excitability. I will not fail to give a refutation of his opinion and a proof of my own assertion. Let us take the excitability of the visual nerves. Some men have extraordinary powers of vision both near and far. Others are pitiably short-sighted. According to *Herr Vogt's* argument the acute seers with their high visual excitability should all be impressible with odic phenomena, while the short-sighted, from the obtuseness of their nerves of sight, should be inexcitable by them. Experience gives a directly contradictory result. Men of excellent vision, who are not specifically sensitive, may remain for days in my dark chamber without beholding a trace of odic light. Others who are myopic, as Professor Endlicher, Superintendent Paur, Frau von Vivenot, Fraulein Sophie Paur, and others who constantly use eye-glasses, can all see the odic light perfectly well in profound darkness. Similarly with feeling. If there are many persons who cannot endure another to sit, stand, or lie on their right hand side, but are quite contented for him to go to their left, this is a phenomenon which is inexplicable on the theory of a simply more exalted nervous excitability, and is consequently based on a specific excita-

bility of sensation in addition. Why are some people absolutely unable to endure their left eye to be gazed at by a left eye, but are pleased when a right eye looks into their left eye? Why may one place the fingers on one hand and not the other, one end of a crystal and not the other near a sensitive's eye? Why do many people fall into irresistible sleep, catalepsy, or tetanus, if I make upward or downward passes over them at a distance of several rooms' length? Dr. Reclam may if he chooses call this quackery (Prosch, *Medico-Chirurgical Encyclopædia*, art. *Electric Cures*, p. 563), although he is not justified in employing the expression before investigation, but it remains a proved fact, for all that, and one that has continually occurred before my eyes. Why do some persons find one end of a crystal affect their hand with warmth and the other with coolness? Our previous knowledge had shewn us nothing at these ends to produce such a sensation, not to mention two dissimilar sensations; and yet it is a fact as hundreds of experiments testify. All these nervous excitements and a thousand others which I have investigated and inductively demonstrated 'according to the present method of physical research,' cannot possibly be explained by Herr Vogt on the *mere ground of a more exalted general excitability*, which can only change the intensity and not the nature (*quantum, non quale*) of a sensation. It is a *specific, peculiar* excitability which in concrete cases, as for example with diseased sensitives, *may* be, but is not *necessarily* accompanied by a more general one. Nay, in many cases it is clearly *not* so accompanied, as with the generality of healthy sensitives, taking *healthy* in its ordinary signification.

This is the very turning point of Herr Vogt's bottomless objections. He wants to deduce the odic phenomena of the human body (that he does not deny because he cannot) from the single fact of a generally more exalted nervous excitability, and thus cut the ground from under sensitive-ness, whereas this *also* rests upon a specific excitability. I do not deny, on the contrary I establish, by my experiments the existence of a generally heightened nervous excitability, but subordinate to this, the whole nervous system is penetrated by a specific excitability, which is here the point of importance. Now with his pretended explanation, he cannot account for the simplest odic phenomenon, and has not even ventured to try to explain them and thus refute my demonstrations of, one single fact which I have advanced. He has nothing for it then but to accept my solutions. Whatever device he may hereafter contrive to escape from them withal, I will engage to prove it untenable.



How very slightly he has penetrated into the internal relations of these things, and what little light is at his command, is evident from the example he adduces from his own experience,—that of a sick pregnant woman whose vomiting could not be stayed. In this woman he had clearly at command nothing less than a declared excellent sensitive of high power. But he does not discover it. Her high state of sensitiveness was moreover exalted by her pregnancy, as I have proved (§ 808). The spasms of the stomach were evidently just such as he might have cured immediately, without any medicine at all, by merely placing his right hand over the region of the stomach, as I have done in similar cases instantly and thoroughly (§ 1054—1058, 2763, &c.) The secondary phenomena that he observed, namely, the power possessed by the patient of recognizing people in the street by their steps, at a considerable distance, have been observed thousands of times, but never in cases of simply exalted nervous excitability, only, on all occasions, without any exception, in sensitives of high power. He is at liberty to term this ‘magnetic clairvoyance’ if he chooses, and he has no need of ‘deceitful characters’ for that purpose, unless he is determined by denying palpable facts which take place before his very eyes, or their necessary consequences, *to deceive his own self*. Had he only been unprejudiced enough to examine the nature of the extraordinary powers of this remarkable woman more closely; had, indeed, delicate observation and profound deduction lain within his compass, he would have soon found that her hearing was by no means so exalted as to allow her to distinguish persons by the sound of their footsteps at distances where he could scarcely see them (a little *decoratio calami*, no doubt), but that she must have obtained these perceptions in a totally different manner. He would indeed find this described in the present volume, but will not find it, as such a gentleman of course cannot work his way into my puff of nonsense. In the same manner, he shews clearly enough, without being at all aware of it, that he had not the slightest comprehension of, or penetration into, the case before him; not even a hint to help him towards the solution of the interesting riddle he was observing. This is a proof of poverty that shews how far his pride lies below the height on which it weans to stand.

The poor pretext of ‘imposture’ that is everywhere charged on sensitives by those who do not understand the phenomena, and that Herr Vogt partly shelters himself behind, has already sunk into a commonplace. A natural philosopher who can be tricked in matters of such depth

cannot have inherited much talent for the solution of scientific problems. A man who can put questions and weigh answers will not let a trickster lead him by the nose in physical or physiological matters. He who has not this in him should leave physical research and the criticism of physical investigators to wiser heads. . . .

Schloss Reisenberg, December, 1854."

[The parts omitted contain some metaphysical observations on Herr Vogt's theory that mind (*die siele*) is secreted by the brain, "as bile by the liver and urine by the kidneys." We have omitted it, both because it had no reference to odic phenomena, and because the English metaphysical phraseology corresponds so unsatisfactorily with the German as to render a faithful rendering of the passage almost impossible.]

(This article will be concluded in our next.)

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NOTE BY THE ZOIST.

Reichenbach says at p. 6 :—

"But it is not merely natural philosophers and chemists who look askant at me : even the so-called magneticians, the mesmeric physicians, are not the best disposed towards me. Herren Justinus Kerner, Eschenmayer, Ennemoser, Schwarzschild, &c., have already looked black at me, here and there, openly or covertly. One seems to think, &c., &c. Indeed I myself perceive that these gentlemen have learnt nothing from me. But they are one and all displeased that instead of building on the basis of their animal magnetic and somnambulistic literature, I insist on laying my own foundations."

No one would suppose that any mesmerists had been willing to give him fair play. But British mesmerists have acted the most friendly part to him. Dr. Gregory, the present Professor of Chemistry in the University of Edinburgh, published in 1846 an abstract of his researches, and *The Zoist* gave a full account of this abstract in three numbers in Vol. IV., the articles extending through forty-seven pages.

When Reichenbach published a separate work upon this subject, we noticed the English editions by Dr. Gregory and by Dr. Ashburner in our Eighth Volume, in 1851, and began our account in these words : "It is a good sign for the cause of mesmerism when the public finds itself supplied with two translations of a remarkable work by the distinguished Baron Von Reichenbach."

His new work we began to describe in our last number,

continue our notice in this, and purpose continuing it in our next. We took pains that he should be informed of our notices in 1846 and in 1851. He was bound therefore, we think, to except English mesmerists from his complaints.

He ought to know and to acknowledge that the writers in *The Zoist* have prosecuted mesmerism as philosophically, as carefully, in as perfect freedom from superstition and other folly as he himself has prosecuted his researches. WE "have seen no spirits. No such visitor, welcome as he would be, has obliged us with a call." WE "know nothing of a general nervous spirit and nervous ether." Like him, WE have "never been able to understand that in natural phenomena, belief can supply the place of knowledge :." WE "have nothing to do with mysticism :." WE "have never been able to understand that in natural phenomena belief can supply the place of knowledge :." "of rapping spirits WE know nothing at all."

We are not aware how he can "stand perfectly isolated in the midst of natural philosophers, physiologists, physicians, ANIMAL MAGNETISTS," &c.

The *Zoist*, which displays the British mesmeric mind, DOES NOT "swarm with miracles, which only too often bear the stamp of self-deception on their face, and that so plainly that one can hardly read them for impatience."

"My predecessors," says Reichenbach at p. 11, "on this field began, as I did originally, with the various wonders of somnambulism. They kept on heightening them more and more till they lost themselves in the highest and 'spiritual' regions. The incomprehensible thus only became more incomprehensible under their hands, and finally often toppled over into the ridiculous. I also started from the astonishing facts of somnambulism and catalepsy, but I have not allowed myself to be led away by them, or to be stupefied by the surprise they raised."

We defy Reichenbach to shew in the pages of our twelve volumes anything of this kind, and therefore he ought not to have thus accused the mass of mesmerists, however justly many of our predecessors and cotemporaries deserve his rebuke. We were investigators of those matters before he began, and have never fallen into the follies which he supposes to be common to all mesmerists. He should have made a distinction: and an honourable distinction. We have displeased the visionary and superstitious class of mesmerists, who shake their heads at us, as people sadly inferior to themselves in intelligence and goodness.

To shew that English mesmerists had done something in Reichenbach's own line before he had published upon the matter, we will mention the effects of *mesmerised water* upon

the Okeys by Dr. Elliotson in 1838, and published about that time. (See *Zoist*, Vol. IV.)

“ ‘Water has no effect: but, if it is breathed into or has a finger placed in it, acquires the power of producing sudden sleep if drunk by either sister: and, in the elder, contraction of a finger or limb which is moistened with it, as well as deep sleep. We send her to sleep by passes, and measures are taken to prevent the possibility of sight, and, when she is asleep, we moisten any finger, the side of the nose, or any other part of the face with it or with plain water. If with plain water, there is no effect: if with the mesmerised, the part after a time contracts. If the back of the finger is moistened, the finger extends: if the inside, it bends: if the forehead, this wrinkles and moves up and down: if the eyelids, they open: if the angle of the mouth, it twitches sidewise. These experiments have been made thousands of times, and *always*, except for some evident reason, with the same results. But the mesmerised water has a powerful narcotic and depressing property. The longer it is applied, and the more of it is used, the deeper the sleep and snoring become: and, if too much is used, paleness, exhaustion, rapidity and extreme smallness of pulse take place, so that no one should presume to make these experiments unless well acquainted with the subject. Indeed, with respect to any of these experiments, for an ignorant man to take the matter in hand himself, as though he had made himself master of the subject, is as absurd and disgusting as if a countryman should push aside a chemical lecturer, and mix acids, alkalies, and salts from various bottles, and declare, because things did not happen as he expected, that chemistry was fudge: or if such a clown, who had never seen a microscope before, should put objects under it, and knowing nothing about the instrument, be able to see fog and confusion only, and therefore declare the instrument an imposition. If the susceptibility is not strong, water swallowed may have no effect till a second draught is taken, or even a draught of unmesmerised water, so as to occasion friction of the part wet with the mesmerised water. Since, if a part has been breathed upon or touched by another, or touched with something mesmerised, friction with any unmesmerised or unmesmerisable substance will bring out the effects of the previous and hitherto dormant cause or re-excite effects that had ceased: should a finger be held by another person, and then rubbed with a brush moistened with unmesmerised water, effects will ensue just as if water first mesmerised were used. Should mesmerised gold or nickle have been applied to a part, and from the susceptibility being low no effect have occurred, or should there have been an effect and it have ceased, friction with anything will bring out the effect of the thing previously applied: or should a thing not directly mesmerisable, but mesmerisable by contact with a directly mesmerisable metal, be ignorantly allowed to be in contact with a mesmerisable metal, and then be applied to the person, the effects of the directly mesmerisable metal will be produced.’

“The effect of all mesmerised substances I found different in dif-

ferent people, and in the same at different times. Metals, even nickel, had no effect upon Elizabeth Okey at last. All the manifestations and all the phenomena of these cases, whether spontaneous or mesmeric, are liable to fluctuation. In the same way, not only do different medicines act differently upon different persons, but the same medicine at different times."

"The Okeys felt nothing from common water; but mesmerised water drunk threw them into insensibility: and at one time, in one, it did not till a second draught or a draught of plain water was afterwards taken. Applied to the finger of one, but of Elizabeth only, it caused contraction inwards, if applied to the inside; outwards, if applied to the outside: when sight was impossible, and water from a mesmerised and an unmesmerised glass variously, kept behind her back, even behind a screen, was employed! These beautiful experiments were shewn by me to Mr. Wakley, and he had nothing to object to them: he was quite at a loss even for impudence, and passed them over in silence in his unfair and ignorant account of what he says he saw. At length, if much was employed, insensibility and extreme debility for a time ensued."

Reichenbach tells us that the power of crystals can be *transferred* to solid bodies and water by striking them with one of its poles, and that every patient can distinguish them from those not struck, if no time were lost in the experiment. In England we had observed the same fact in mesmerism.

"This is the case with mesmerism, in water and inanimate bodies mesmerised by contact, breath, passes, &c. I also find that by rubbing mesmerised gold, &c., upon a body not capable of direct mesmerisation, although it might appear so if the animal moisture upon it was not wiped off, this substance might be indirectly charged. Thus by rubbing mesmerised gold on copper, this becomes mesmerised.

"The power in my experiments instantly began to decline and was soon lost, just as with Reichenbach's crystal and magnet power.

"I have known parties mesmerised at a distance by sending them by the post a piece of leather, &c., first mesmerised. The effect, however, was gradually lost, and a fresh piece required. Once unmesmerised leather was sent with no intimation, and there was no effect; a mesmerised piece, as usual, was then sent, with no intimation, and the effect came."

As to the *retention of power*, Reichenbach found "that some bodies lost their power almost instantly, as paper; others after a few minutes; and in no case did the power lost remain in the body charged longer than ten minutes."

"This was *our* general experience with the mesmeric influence. But the longer the mesmerisation is continued, the greater and

more lasting is the power : the more spongy or capable of retaining mesmerised moisture the substance, and the less the exposure, the longer does the power last."

On the fact of our being able to charge metals with mesmerism, and the connexion of mesmeric power with health, the same English mesmerist wrote as follows in 1838 :—

"By means of chargeable metals, I devised a mode of shewing very accurately the influence of health upon the mesmerising power. I took one of the sisters into a female ward in which she had never been, and respecting the inmates of which she and I were perfectly ignorant. Every ticket with the name of the disease on the head of the bed was removed : every patient had the clothes drawn completely over her. A sovereign, which had lain long untouched, and had therefore no mesmeric charge, was taken up by her, and we proceeded to the ward. She put the sovereign under the bed-clothes into the hand of each patient in succession, and at the same number of moments by my stop-watch took it out again and kept it in her hand. I noted the period in which the effect began, the length of time it lasted, and the amount of it,—whether it caused spasm of the hand only ; of the hand and arm ; or spasm and stupefaction. So we went round the ward, and in one bed, at the request of a certain student, I repeated the experiment. As soon as each experiment was finished, the bed-clothes were turned down and the ticket examined. The effects were in every instance precisely proportionate to the strength of the patient in whose hand the sovereign had been placed. Those in consumption or worn down with paralysis produced little or no effect : those who had complaints not impairing the health and strength produced full effect : and all the intermediate degrees were exquisitely proportionate to the condition of the patient. One patient had produced a great effect, who, the student said, was continually bled and kept constantly on low diet. But I found she had not been bled for some weeks, had been for some time on full diet, was taking bark, looked in capital condition, and had only some cautious disease not interfering with her strength. Of the two experiments made at one bed, the first had produced a full effect proportionate to the strength of the patient. The second experiment produced only a moderate effect : the clothes were then turned down, and it proved that a nurse said to be in good health, and to do all the work of the ward, had been lain in it. The woman, however, looked very sickly, and I found that she had just lain in, and had come back to her place very weak, and long before she was competent. The experiment was triumphant, and an apology was the next day made to me by the student (Dr. Parkes, now a professor in the place) who had so misrepresented to me the state of those two patients, and at whose request I had willingly made the experiments in this his wise uncle's (Dr. A. T. Thomson) ward, because the results in the case of both sisters, perfectly accordant in every instance up to that time with the strength of each

patient, though modified like all results in their form in each sister, had been made in my own ward, where they and I knew every patient.

“Another beautiful set of experiments was made with brutes. If their hand was brought into contact with a brute, the rapidity and intensity of the effect was always proportionate to the size of the animal. If their fingers were placed under the wing of a perroquet, the effect was much inferior to what it was if they were placed under the wings of a cockatoo. If placed on the nose of a small deer, the effect was inferior to what it was if placed upon a lama or a large deer:—a mere rigidity and concussion of the head in the first instance, stupefaction and at last perfect insensibility and relaxation in the latter. Contact of the ends of the fingers with the dry rough trunk of the elephant had no effect upon the elder: but, the instant she touched the soft moist mucous membrane of the trunk of this immense beast, she dropt senseless and snored loudly, and did not become sensible for ten minutes.”

Again, the following experiments bear upon the point:—

“A beautiful experiment shewed the gradual diminution of the power imparted to the gold: and could, for the most part, be made upon the younger Okey only, as her susceptibility was, in general, not so great as to shew powerful effects from moderate causes. A sovereign is held in a person’s hand, and then given her. Instantly her hand closes violently upon it, she becomes stupified with her eyes open, and at last falls senseless and relaxed: on waking, in a minute or two, she is desired to pick up the sovereign, and again it causes her hand to close, and stupifies her; yet not so soon but that she has time to rise a little from the floor, before the stupefaction and rigidity come; and the perfect sleep and relaxation are longer in supervening. On waking she is desired to pick up the sovereign again; the effects are longer in supervening, so that she rises higher from the floor before they come, and there is time, by pointing one’s finger at her close hand, to cause it to relax, and drop the sovereign; and in consequence of the absence of this, the rigidity and stupefaction are not kept up, and terminate in waking instead of perfect sleep and relaxation. She is desired again to pick up the sovereign; she does so, and rises higher than ever before the effects come, and they are shorter. All is repeated, she rises completely before they come, and they are still shorter. Again all is repeated, and she not only rises but goes about, and talks before the effects come, and they are slight. On repetition a still longer time intervenes, and still slighter are the effects; and so experiment after experiment goes on till the sovereign has lost its power altogether. The sovereign often rolls far away; and in such cases it has been changed for one charged by contact with another person, it being impossible for her to observe the change and impossible for her to detect any difference in regard to warmth or moisture, as the original sovereign has been as much in her own hand as the new sovereign in the hand of another

person. The new sovereign has always produced a far more quick and strong effect than the exhausted one."

He charged inanimate bodies with the eye.

"I have looked," says Dr. Elliotson, "intensely at one sovereign among several lying together: and then called the Okeys into the room, and desired them to take them up one by one. No effect occurred till the sovereign which had been stared at was taken up: and then the hand was violently contracted. No word was spoken—no look given. It was totally impossible for the children to have known anything about the matter. Sir George Cayley well recollects one occasion of these satisfactory experiments at University College Hospital, though beneath the notice of the council and professors."

He never found a magnet, mesmerised or unmesmerised, have any effect upon the Okeys, but—

"They were affected by no metal, unless it was first mesmerised, that is, held in the hand or against some other point of the surface, breathed upon, or gazed intensely at. Certain metals, gold, silver, platinum, nickel, could be so mesmerised: while others, as copper and lead, could not, unless the breath or perspiration was left on them; and then an effect came, but none if they were well wiped; and if any substance, but iron, not wiped after a good application of the breath or cutaneous moisture to it, were applied, the effects came. Iron could never be made to affect them. When they were rigid and unconscious and the eyes closed, from a mesmerised sovereign lying on their hand, their muscles all relaxed, their eyes opened, and they were restored instantly, by placing iron upon the gold: the effects returned on withdrawing the iron, and ceased on placing it again upon the gold. 'Some metals, as lead and copper, could never be charged so as to affect the elder; and nickel had always a tremendous influence over her, such as I defy any human being to imitate. But lead and copper affected the younger, if, after having been held in the hand of another, the perspiration was not wiped off them. If it was wiped away, no effect ever occurred. Iron could never be made to affect either, under any circumstance; on the contrary, it invariably destroyed the power in charged gold or silver. Nothing could be more interesting than to see a charged sovereign or shilling lying in their hand, a screen being held between it and their head; and, as soon as the hand began to close and the eyes to fix, to observe these effects instantly arrested and subside when a short iron rod was brought into contact with the metal, and augment again when it was withdrawn. I have often substituted a rod of silver or of some other metal, for I had rods made of various metals precisely similar in form and size, when it was impossible the girl could know which was being used; and in the case of a leaden rod I myself should not have known by the eye at the moment, but to prevent confusion had put each into a separate pocket. The silver, copper, and lead had no neutralizing power, and therefore never diminished or arrested the effect. I recollect one day having



put a charged sovereign into the hand of the younger. Her hand began to contract, and she could not by any effort open it. She was very cross, and seeing two rods exactly alike, took up one, thinking it was iron; and told me now she was a match for me and would open her hand. But her hand would not open. I then went to look at the other rod, and found that it was the iron rod, and that she had taken the leaden. I pulled the leaden one out, and introduced the iron one between the fingers and palm, and her hand immediately opened."

"I have mesmerised a sovereign without the knowledge of the Okeys, and placed other unmesmerised sovereigns upon it, and a finger of one sister upon the last of them, and the effect has always at length come. When an unmesmerised roll of sovereigns has long lain in Mary Ann's hand without increase of effect, I have put my finger on the highest, and the effect, presently became great."

Before Reichenbach had published, the same English writer had noticed a difference of the two sides in one of his patients.

"I have a patient who in his deep sleep-waking would never allow one of his hands to be put in contact with the other, or with any part of the opposite half of his body, but moved it away very angrily. Neither would he allow my right hand to touch his left, or any part of the right half of my frame to touch his left half, or the converse. In Vol. II., p. 215, I said, 'As a further illustration of occult property in the mesmeric state, I have a patient who, in his silent sleep, with his eyes perfectly closed, and any thickness of cloth thrown over his head and chest and drawn close round him, is instantly distressed beyond measure by a piece of gold placed upon the back of his hand after lying in the hand of another person, but not at all if it has been taken from my hand. Any one with gloves on makes the experiment, placing the sovereign first on my hand or the hand of another at pleasure, in every succession and with as many repetitions as are thought proper. *Nay, if the gold is taken off my right hand and placed upon his left, or off my left and placed upon his right, he is distressed, and shakes it off, and, if it is placed in his palm, violent spasm of the hand occurs; though he expressed no uneasiness when it is taken from my right and placed in his right or from my left and placed upon his left.* Neither temperature nor anything but occult property can explain these wonderful facts.' If while his right hand was holding my right hand tightly, I touched any part of his left half or my left half with even one finger, he instantly let my hand go angrily, just as he did if I touched another person with it; and when ordinary ocular knowledge was an impossibility. He is a high-minded, modest youth, disdaining all affectation and artifice."

In No. XXXIX., p. 356, will be found the following passages. Six pages are most interesting.

"Dr. Petetin noticed facts recently communicated to the world by Reichenbach. In speaking of one of his patients he says:—

"I had a magnetized steel bar in my pocket, capable of being entirely hidden by my hand. I approached the patient (in one of her cataleptic attacks) and, after having bent one of her hands in order that she might hear me (this patient seemed to hear only when words were whispered at the ends of her fingers), I turned the hand and presented the south pole at the distance of three or four inches from the pit of her stomach: her countenance changed immediately. I asked at the ends of her fingers how she felt? 'Better in regard to my stomach; but I warn you that unless you devise some means to moderate the next paroxysm, which will begin half an hour sooner than usual, I shall die.' 'In what respect do you feel better in the stomach?' 'In a pleasant sensation produced by luminous fluid which escapes from the iron you are holding, and which penetrates into my stomach.' I turned my hand and presented the *north* pole. The patient instantly shrieked, and fell into convulsions, which obliged me to change the pole without delay: and, when they had ceased, I asked her the cause of them. 'I entreat you not to point the end of this iron to my stomach: the flame which proceeds from it is much too active: but the other is as beneficial as this is injurious to me.' I satisfied the impatience of my colleagues and the bystanders by letting them see the magnet: and they were struck as much as myself with this new prodigy. I say new, because I had never before thought of trying the magnet with this patient.

"I begged her to attend to the fingers which I held at a little distance from her stomach, and say whether she saw light proceed from them also. She said, 'Yes, but with this difference, that the light was weaker and did not produce the same effect upon her stomach.'

"Practitioners, upon whom we can rely, declare that the magnet is useful in nervous diseases: but what nervous diseases, the degree of strength which it should possess, and the method of employing it, are not yet well enough known for us to employ it in difficult and urgent cases.'—pp. 245-7." (*Electricité Animale*. 1808.)

Our experiments made with magnets subsequently in consequence of our becoming acquainted with Reichenbach's writings will be found in Vol. IV., from p. 277 to p. 284.

"Both my present patients followed the magnet with their hand, as a piece of iron would, and adhered to it as closely as possible. On being asked why they did so, their reply was that they did not know—they could not help it. The action was not regular like that of a needle following a magnet, but irregular, like that of a person striving to keep close to and up with another. Baron R. is correct in considering this to be no magnetism. It is evidently a willed action; an involuntary, forced willing. The patient has a pleasant sensation, and finds the inclination to touch the magnet irresistible. The movements produced by traction, even when they vex the pa-

tient, are equally willed, although by compulsion (see Vol II., p. 58, 204.) Although the magnet produced these effects upon Baron R.'s patients even when apparently insensible, the sleep of sleep-waking, which was their state, is seldom so deep but that certain influences, different in different cases, are felt, and, if there be strength enough, some active voluntary sign of the influence manifested. The brains of his patients in the deep sleep no doubt felt the influence of the magnet, and unconsciously and involuntarily willed movements towards it. When patients' eyes are open in their mesmeric state and they see, some roll them involuntarily rapidly from side to side, upwards or downwards, just as a prism, or piece of wood, &c., is moved." When the hand was contracted by the magnet applied to the palm, I opened it by applying the magnet to its back; and it was rigidly opened."

To shew how averse we have been from speculating and dreaming, we will quote the English physician's words from our Fourth Volume :—

"That there was a distinct power for which I adopted the term mesmerism, after finding it used by Mr. Chenevix, but whether invented or not by him I knew not, I was satisfied; and stated this in my demonstrations at University College Hospital in 1838, and subsequently in my own house. I also declared I could discover no grounds for supposing it identical with electricity or magnetism, and therefore preferred an arbitrary name to one which implied a speculation. I never ventured to call it an imponderable, because I did not know whether there are any imponderable bodies. I invariably called it a power, force or influence, expressing a mere fact—the existence of a certain power in animal bodies, both human and brute; and of its existence in the latter, I gave sufficient proofs. But whether this was a property of the forms and states of matter with which we are acquainted, or of a peculiar matter, I never ventured to determine; its existence in animal bodies being the fact, it having a peculiar matter imponderable and subtle being a mere speculation and fancy. I always gave ample proofs of its communicability to inanimate matter, by the mesmerisation of metals, water, &c.: its gradual wasting again: its transmission through substances transparent and opaque."

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II. *Instances of great benefit from Mesmerism in Typhus Fever, Dysenteric Diarrhœa, violent Pains of the Bowels, severe suffering in Pregnancy, After-pains, Congenital Deformity of the Foot, severe cut in the Face, and Chronic Abscess.* By JOHN BATTISHILL PARKER, Esq., Surgeon, Exeter.

"The idea of attempting improvements in fire-arms had struck him many years ago. He had begun by learning particulars of everything that had been already done. He also learned all the details of the gunmaker's trade: he be-

came a working man, able to carry out his own ideas. He could fashion every part of a rifle. He thus obtained a thorough knowledge of his business. He had not always studied under favourable circumstances. In explanation of this remark, I may add, from authentic information which I have obtained, that M. Minié's study of fire-arms almost cost him his position in the army during the reign of Louis Philippe. His dismissal from the service was actually signed when the Duke of Montpensier, who lived at Vincennes, interceded (to his honour be it said), and obtained the revocation of this most disgraceful act of tyranny. Innovations in France, as in other countries, seldom bring profit to the innovators. Officials hate to be disturbed from their old routine. The man with an idea is avoided, rather than courted. The army did very well, he would be told, for instance, with the old musket. Austerlitz was fought with flint and steel. It is very probable that in certain military circles the percussion-cap is hardly regarded with a friendly eye even now. Some men fall into routine, as horses fall in with the monotony of a water-wheel; the former do their work blindfold like the latter. Unhappy, therefore, is the humble member of a corps who suggests an improvement. Routine will surely prick up its length of ears, and aim the proverbial force of its asinine hoofs at him. M. Minié began his useful work in times of peace, while France was governed by a crowned *caroteur*: while *traiteurs* were ruining themselves by serving the royal table at so much per head; while France was regarded at the Tuilleries as an Orleanist domain hardly large enough to satisfy the reasonable wants of a very numerous family—when improvements in the machinery of war were disregarded as a matter of course. We were all going to turn swords into sickles—cannon into metal monuments to Quakers! Almost hopelessly must Minié have worked on at Vincennes, while in Paris Victor Hugo and his English friends were pelting one another with olives. Yet while war must be, unwise are the governments that disregard the labours of a Minié. In that little work-room of his—within the shadow of the grim tower whence the spirit of Mirabeau looks down upon his labours—the modest *Chef du Tir* has done brave work in his generation. He has given double strength to the armies of his country. The extent of his sacrifices and of his perseverance was described, not in a studied narrative, but in little detached bits of gossip, generally referring more to the progress of the science of warfare generally than to himself."—DAILY NEWS, Feb. 2. An account of a visit to M. Minié, the inventor of the Minié rifle, by W. B. J.

THE progress of our cause is most cheering. Converts are daily added to our lists, and bodily sufferings in many cases overcome the strongest opposition to the use of mesmerism: however, there are many persons who take every opportunity of denouncing it, no matter how ignorant they may be of the subject. I have often wished that the excellent sermon preached by the Archbishop of Dublin at Liverpool during the late assembling of the British Association could be extensively circulated and read. Dr. Whately animadverted on the persecutions which are being carried on for differences of opinion on religious beliefs and practices. Consequently I have often thought it might be read with advantage by those who revile the curative powers of mesmerism, and endeavour to impute the most degrading motives to those who are engaged in practising and disseminating it. I question whether a greater pleasure can be experienced than that felt by a successful mesmeriser, and that pleasure is not a little enhanced when a grateful patient boldly expresses his

wish that the relief of his sufferings should be made public, in order that some other fellow-sufferer may have a chance of learning how he may be relieved from similar pain. The daily experience of every medical man must convince him of the difficulty, if not of the total inefficacy, of all the usual remedial means in relieving many of the most common ills to which flesh is heir. It is in the treatment of many such cases that the contrast of success between ordinary and mesmeric measures becomes so conspicuous. If we consult the Registrar-General's Report we shall find that *one only* in ten of the deaths is the result of old age or violence: the remaining nine are proofs of the inefficacy of ordinary medical and surgical knowledge. I would ask if this ought not to be sufficient to rouse the attention of the medical profession and that of the thinking part of the community? Do medical men oppose, laugh, and sneer at mesmerism, because it pretends to alleviate sufferings which baffle all other means of cure? For my own part, I cannot too strongly declare that, in wishing to introduce this powerful agent into the *materia medica*, I do not presume to affirm that it shall supersede other remedies: but, from practical experience, I have found it of inestimable value, sometimes in conjunction with these, and sometimes alone.

Every medical man is so familiar with typhus fever as to be thoroughly acquainted with its intractable character: that for six, eight, or even twelve weeks, patients often struggle through this terrible scourge, and that active remedies are frequently inadmissible, if not pernicious, and palliatives only can be adopted. Having conversed with many intelligent persons who have recovered from long and severe attacks of typhus fever, I find that they nearly all agree that the sufferings in the stomach and bowels are trifling when compared with the disordered state of the brain and spinal cord, aching pains of the limbs, constant head-ache, confused intellect, if not delirium, aggravated by sleepless nights and restless days. The want of repose and absence of oblivion torment the sufferer; and, if his strength be not wasted by such long continued disorder, ending in coma and death, years often elapse ere the patient recovers his usual vigour; and this is because a congenial remedy has not been hitherto applied. This I shall endeavour most fully to establish by showing the curative powers of mesmerism in the following cases of typhus fever.\*

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\* See a case successfully treated with mesmerism, recorded by the father, a medical man, in No. XLVII., p. 316.

*I. Typhus Fever in a Child.*

The child of Mr. Warner, of Newtown, Exeter, at three and a half years of age, was attacked with a swelling in the neck that terminated in abscess. His health became impaired, feverish symptoms came on with such marked features as to be declared typhus by the medical man who had been consulted, and who pronounced the case hopeless. Three weeks had elapsed from the commencement of the attack before I saw him. The little fellow was lying on his back, with his mouth open, his tongue almost black and quite dry, his lips and teeth covered with black sordes, his eyes partially closed, his breathing quick, and his pulse 140. He took no notice, but remained in a comatose state. On pouring a tea-spoonful of water into his mouth, a few drops only passed into the throat with difficult deglutition, and the remainder ran over the lips. I told the parents I thought the child would live but a few hours, as a last resource I advised him to be mesmerised, and they, being very intelligent people and anxious to save their child, at once consented. In a few hours, I could perceive that the eyelids were more closed. The boy was continuously mesmerised: injections of gruel were administered twice in the twenty-four hours, and the improvement was perceptible daily, although slow. At the end of a fortnight he could speak again: at the end of the third week he was quite restored, and is now as fine a specimen of the race as can be found. Here was a case of apparent hopelessness, with such difficulty of swallowing that there was scarcely a fair chance for any kind of medicine to be administered by the mouth. The triumph of mesmeric means was to my mind complete. There was a second case in the same family; for just as this little boy was convalescent, his sister, aged nine years, had some similar feverish symptoms, with head-ache, delirium, &c. Indeed the symptoms of typhus were of a most marked character: but, from the early application of mesmerism I believe the little patient was spared a long and distressing illness, as at the end of a fortnight she was quite well again.

*II. Typhus Fever in a Man.*

M. Sharland, a robust man of very active habits, had an attack of typhus fever at Bermondsey, that confined him to his bed for six weeks. When convalescent he came to Devonshire to recruit his strength. After spending a short time with his friends, he found many of his former sufferings returning. He then came to Exeter to consult me. At our first interview I clearly saw that he was threatened with a re-

lapse of his former complaint. He had no appetite, was very thirsty, with an anxious countenance, and short and hurried respiration : his hands were tremulous, as well as his tongue, which was dry and brown ; he had head-ache, and constant pain in his back and limbs, with a pulse at 120. He naturally dreaded another long and dreary illness, and was very anxious to try the most efficient means of restoring his health. In addition to other means, I had him mesmerised twice daily from the 24th of June to the 5th of July last, when he declared himself perfectly well and competent to resume the active duties of his business. The recovery from his former attack, was neither so rapid nor complete as on this occasion, for between the illnesses he had never been free from head-ache and pain and weakness in the back and limbs.

### III. *Dysentery and Diarrhœa.*

E. Merson, aged 27 years, a servant of Mrs. Hurst, Paul Street, Exeter, had been suffering from diarrhœa with some symptoms of dysentery two months under the care of a medical man before I was requested to see her. I found her in a state of hectic fever, with flushed cheeks, a pulse of 110 and small, night perspirations ; tongue very red and irregular over the whole surface, with slight fissures and corresponding elevations ; abdomen very tender and tumid, evacuations liquid, frequent and at times tinged with blood, and involuntary, and tenesmus. Astringents with or without opiates ceased to give relief, the latter always producing very uncomfortable effects on the head and taking away all desire for food. The perspirations which at first only came on during the night, now partook of a clammy character, and seldom left her. I clearly saw she was in the most precarious state, as her malady was no doubt much aggravated by the atmospheric influence, which caused so many cases of diarrhœa in this city during the past summer. Perceiving she was fast sinking, I told her friends that mesmerism offered the only chance of saving her life. She was consequently mesmerised daily. For several days, the only change we could perceive was that she did not get worse. On several occasions I began to think that all our efforts were vain. But the greater the emergency the more heroically did my mesmeriser Mr. Johns meet the difficulty. Never was energy displayed in a more conspicuous manner, and at last, by determined and punctual perseverance, he was the immediate human cause of rescuing this poor woman from the jaws of death. The perspirations were lessened daily, and then entirely ceased : the abdomen lost its tenderness, the tongue its redness and

roughness, the countenance indicated the improved internal condition, the evacuations were not more frequent than natural, the appetite resumed its wonted zest, which was followed by more healthy digestion, so essentially necessary to restore the strength lost by such a protracted illness. After being mesmerised for ten weeks she was enabled to go to her friends in the country, who soon wrote to inform me of her complete convalescence.

#### IV. *Violent pain in the Bowels.*

Mrs.——— was attacked with violent pain in the bowels. She sent for a medical man: his remedies entirely failing, she sent for a second, the various means he suggested were tried for two days, castor oil and other aperients were all vomited, enemata and other local applications produced no relief, and the lady described her sufferings as greater than they were at either of her accouchments. In this state of affairs she was advised to try the effects of mesmerism. I reached her residence about ten at night on the 8th February 1854, and found her in the greatest agony. I immediately began to mesmerise her, and *in less than three quarters of an hour she was sleeping soundly*. I then left her for the night. The next morning I was pleased to find she had had some hours of refreshing sleep. She still experienced much pain at intervals, caused, as I judged at first, by an accumulation in the bowels. I mesmerised her twice daily, and the bowels acted regularly without any aperient. In the middle of the second night, after my first visit, she awoke, and found herself so perfectly free from pain that she thought she must be suffering from mortification. I was summoned in great haste and found her dreadfully frightened at this unexpected turn of events. I soon convinced her that her painless state was the effect of mesmerism alone. I continued to mesmerise her twice daily till the 5th of March. During the whole of this period the bowels were daily relieved, without any aid of medicine, of their long pent up accumulations. She often told me that she had had several similarly severe attacks, but perhaps not accompanied by such long and continued pain. The most gratifying thing to add is, that never, on any previous occasion, did she recover her strength so quickly.

#### V. *Severe suffering during Pregnancy, &c.*

I have now the pleasure of recording the gratitude of Mrs. Truscott, late of St. Thomas Street, Exeter. She came to my house three weeks after her confinement, to beg me to publish her case, that other sufferers might read it, and



derive benefit from mesmerism, as she had done. She was far advanced in pregnancy with her third child, when her constant attendance on two sick children brought on such sufferings as all the usual various means entirely failed to relieve. I then suggested a trial of mesmerism, and she soon felt its soothing effects. Her confinement, however, took place before she had regained the strength lost in tending her sick children, and consequently her nervous system was sadly disturbed. However, a few passes prevented any after pains: for which she was very thankful, as she had suffered greatly from them on the previous occasion. Her trials were not to end here. The act of nursing her infant produced the most cruel sufferings. Mesmerism was again triumphant, and in a few days she was free from pain, and perfectly well; and she told me she had not been able to nurse either of her former children with the same comfort she now could this last child.

#### VI. *After-pains.*

Mrs. R—— was confined with the sixth child after a few hours' illness only. During her pregnancy she suffered much from pain in the womb, that she attributed to her want of proper care of herself after a previous confinement. Soon after the birth of her last child, she complained of more than the ordinary sufferings on such occasions. I immediately began to make slow and vigorous passes over the bowels, and was soon gratified by perceiving the change of countenance, on which a joyous smile soon replaced cruel distortion. At my subsequent visits, she always recurred to the wonderfully soothing powers of mesmerism, which had spared her the repetition of pains often more distressing than those of labour. As these tortures often continue with slight interruptions for many days, I can but wish that every one who reads this would recommend so simple a remedy on such occasions, and trust me it will not be wanting of its virtue.

#### VII. *After-pains.*

Mrs. A—— was delivered of her fifth child after a natural labour of two hours only. After former accouchements, she had suffered for days from after-pains. This time I began to mesmerise her directly, and at my second visit she expressed surprise that they had not visited her this time. This astonishment I always hear expressed from my patients so treated. In this case, Mrs. A—— was enabled to resume the arduous duties of her little family sooner, and more vigorously, than

on any previous occasion. This is a small additional argument in favour of mesmerism.\*

VIII. *Great advantage of mesmerism in a case of congenital deformity of the foot (varus.)*

Congenital deformities of the extremities in infants are the effect of the loss of antagonism of the muscular system. Whether it be the result of some defect of the nervous system, is a question which anatomists have not yet decided. The following case will clearly shew the advantage of no delay in preventing any increase of the deformity, leaving which to itself only adds to the difficulty of relieving, or even diminishes the chance of ultimate cure. For, if the loss of antagonism be allowed to continue, the ends of the bones become rounded, and the vessels of nutrition have less chance of renewing any loss of substance that may have been sustained during the latter period of the intra-uterine life. Within a few minutes after the birth of Mrs. A——'s little boy, the sole of the foot was discovered to be turned quite upwards: it was easily returned to its proper position, but there was a difficulty in keeping it so. Four hours only elapsed before some means were applied to keep the foot in its proper position: yet it required considerable effort to keep it so. As restraint was necessary to accomplish our object, from our having to contend with that wriggling motion of the foot that infants are constantly exercising during the few waking moments of their earliest life, mesmerism, to counteract the bad effects of uneven pressure, and to reconcile the little patient to the necessary restraint, was of infinite service by the method of breathing and making slow passes. After a trial of different plans, a small stocking laced on each side, from above the knee to the sole of the foot, was fastened to a slipper formed of tin, which were removed twice daily for the purpose of ablution, and to prevent any abrasion of the skin, and at the same time to enable the child's foot to be mesmerised. This no doubt allowed it to bear its fetters with diminished discomfort. A permanent deformity by these means has been prevented, and a more severe treatment by division of the tendons obviated. The little boy is now three months old, and the deformity is scarcely perceptible.

IX. *Severe cut of the Nose.*

Mr. J——, who is between 60 and 70 years of age, left a

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\* See Mr. Parker's other instances of the benefit of mesmerism in after-pains, Nos. XV. (with some by Dr. Esdaile and Mr. Chandler), XVIII., XX., XLIII.

friend's house in the evening of the 18th of April, 1854, and finding it rather cold put his hands in his pockets and made an effort to run. Before he had gone many paces, he fell on his face, and was so stunned that he knew not how he got up or found his way home. His face was covered with blood, which being washed off, he recovered his consciousness, but was in such agony that he lost not a moment in coming to my house accompanied by a friend. On examining him, I found he had received a cut (probably from a flint-stone) at the root of the nose, through the skin to the bone, and extending towards each eye. There were several small abrasions on the forehead, and a considerable extravasation of blood around the eyes. As the wound had been cleaned, I applied a piece of gold-beater's skin to it, and began to mesmerise the part. In less than *two* minutes Mr. J—— exclaimed that the effect was perfectly wonderful; that, having been in an agony of pain, he was now perfectly free from it. He was mesmerised daily for a week, when there was not a vestige left of the injury he had received.

#### *X. Chronic Abscess.*

Edward Coleman, aged 11 years, of the parish of St. Olave, Exeter, had always been a healthy boy, till September 1852, when he cut his foot whilst bathing, and soon afterwards abscesses began to form in the upper part of the thigh and groin. These became so troublesome and intractable that his friends procured his admittance into the Devon and Exeter Hospital on the 10th of February, 1853. There he remained for seventeen weeks, when he was made an out-patient, and he continued his occasional attendance at the hospital till August 17th, when he was discharged as cured. Within a few days after this, another deep-seated abscess burst in the groin. At the end of August, at the request of the Rev. Douglas Boutflower, assistant curate of the parish, I called to see him, and found the lad with seven sores in the upper part of the thigh and groin, from most of which there was a constant and copious discharge. Not many days elapsed before another abscess burst. I had him mesmerised daily, and at the end of six weeks there was no discharge from any of the sores, his general health was much improved, he was able to take long walks in the country. He remains quite well to this date.

JOHN BATTISHILL PARKER.

Exeter, December 2nd, 1854.

III. *An account of Native Mesmerism in India, by a resident.\**  
Communicated by William Neilan, Esq., Corresponding  
Secretary of the Edinburgh Mesmeric Curative Association.

"Even among uncivilized nations foreknowledge and divination exist; for an *Indian*, named Calanus, when about to die and ascending the burning pile, exclaimed, 'O what a glorious removal from this world; for, as in the case of Hercules, my mind will pass into life when my mortal body is burnt.' On Alexander desiring him to say what he wished, 'Excellent Sir,' he replied, 'I shall see you shortly again.' And so it turned out, for Alexander died at Babylon a few days afterwards."—*Cicero on Divination*, part i.†

THE city of Madura, situated in southern India, is celebrated for being the most ancient seat of Brahminical learning in Hindostan. It is still revered by the natives as a place of no ordinary sanctity; and the Brahmins connected with the four principal pagodas still existing there are looked upon as the literati of their class, being well versed in Sanscrit literature, which, as is well known in Europe, is chiefly of a moral and legislative nature, and they are on this account appealed to on all occasions of dispute among the lower classes. They are also venerated as being adepts in all the mystical arts and ancient sciences of the East. Among the most practically useful of these, on account of the large revenue derived from it, is astrology, which is in universal application among Hindoos of all orders.

The Brahmins of Madura practise divination in all its most occult forms, and there is nothing more certain than that mesmerism with all its modern improvements and discoveries has been known and practised by this very race of Brahmins from the most remote ages. They are, however, so extremely jealous of Europeans, and so averse to the dissemination of their sacred knowledge, which they say was given to their race by Brahma himself, that it is only those who have for years been favourably situated for observing their habits and acquirements and who have sought for information on this particular subject, that can gain any insight into their mysteries; and thus it is that so little is really

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\* The gentleman is known to one of the Editors. But, as the memoir is published without his knowledge, it is not felt right to mention his name.—*Zoist*.

† "Est profecto quiddam etiam in barbaris gentibus præsentiens atque divinans, si quidem ad mortem proficiscens Calanus *Indus*, quum adscenderet in rogam ardentem, 'O præclarum discessum,' inquit, 'e vita! quum ut Herculi contigit, mortali corpore cremato, in lucem animus excesserit.' Quumque Alexander eum rogaret, si quid vellet, ut diceret, 'Optime,' inquit, 'propediem te videbo.' Quod ita contigit; nam Babylone paucis post diebus Alexander est mortuus."—*De Divinatione*, l. i., 23.

known of the present state of learning among the high castes of India. One of their most fixed and popular opinions is, that, at the creation of this world, Brahma endowed mankind with a portion of his power : he breathed into their nostrils the breath of life, and acquainted them with the power they possessed of imparting a portion of that life to others by means of the will simply, but more particularly by the power of the eyes, and the motion of the hand. They were also taught to do wondrous things by the "force of the mind," as they call it. A number of them were told to meet together and to concentrate their prayers for the accomplishment of any particular object, willing at the same time powerfully that it should be done. Many important historical events are attributed to these meetings, and at the present day it is asserted by the Brahmins themselves that this is one of their most important and wonderful privileges. I have been told that the ceremony is performed in the following manner when it is simply confined to one pagoda, which is generally the case except in popular movements.

Three Brahmins, being seated round a stone in front of their idol, cross hands in such a manner as to form a triangle. Still retaining their hold of each other, they elevate their hands until these are level with their heads, and lowering them suddenly, and as often raising them again, they commence their invocations with the sacred word "Ōme," and concentrate the whole energy of their minds upon what they are intent upon accomplishing. They sometimes all three go off into a state of trance, at least such is the only meaning of the explanation given to me ; and the way they account for this peculiar state is by the belief they entertain and express that a man has two distinct sets of perceptive faculties, viz., an internal and external one, and that, when they concentrate their minds intently upon any particular abstract idea, the latter becomes closed, and the interior sense opens and is then capable of viewing things immaterial and spiritual. This seems to be analogous to the lucidity of modern mesmerism. In that state the Brahmins assert that they can travel mentally to any distance, see through stone walls, and, in fact, from the simplicity of their food and their highly sensitive physical and mental structure, they seem to be clairvoyants of a high order. It is an indisputable fact that the news of the disasters in Affghanistan in 1840 and 1841, and more particularly the defeat of some of our troops at Ali Musjeed in the Kyber Pass, was known and spoken of in the bazars of Southern India before the news had reached Calcutta.

They have numerous ceremonies of the same kind, all proving the fixed and inborn belief that there is a peculiar mental power inherent in man, acting upon other bodies in an unseen manner, and causing effects corresponding with the force and energy of will employed. Thus in every garden in India where there is anything growing under native cultivation, singular-looking clay pots, painted white, and often spotted, are to be observed. On enquiring of a Madura Brahmin what was the use of those pots, he explained that that from every man's eyes there issued a peculiar emanation,—"avee;" literally white vapour, which flows in streams according to the direction of the visual rays, as they may justly be called in this case; and, as this influence in some people is very malignant and injurious to the growth of plants, the pots are elevated on poles a little above what is growing, in order that the attention of the person looking may be taken off from the plants below to the singular-looking object immediately above them. Their idea thus seems to be that the former are protected from injury, much in the same manner as a house is protected from lightning by means of the interposition of some better conducting substance, which absorbs and carries away the destructive fluid.

The emanation, or "avee," from the eye of man, and also from the eye of a peculiar kind of rock snake, which, by means of intense gazing, fascinates its prey, is nowhere doubted in the East. Reverting again to the clairvoyant state so commonly spoken of in India: it is very interesting to know that what Mr. Braid, of Manchester, calls hypnosis, has for ages been known and practised throughout the length and breadth of this land. It is done in this manner: when any particular information is desired regarding stolen property, &c.: a person sits down and gazes steadily for half an hour or more upon a shining mixture of cocoa-nut oil and charcoal, which is of an intense and beautiful black. In probably half the time alluded to, the person's external sense is dormant, and the windows of the inner mind are opened to see sights beyond the power of mortal vision. There is still wanting something however to direct the internal perception to what is needed at the time, and accordingly another person waves his hands behind the entranced one's back, and suggests the visions which he is to see on the surface of the charcoal. The same party then slowly puts his questions, making passes at the same time.

The following is a type of this peculiar method, which happened within my own knowledge.

A native in Palamcottah being anxious for the safety of

his brother, who had left some days previously for Madras, through a country in which cholera was raging with fearful virulence, demanded a sitting of a friend of his over the oil and charcoal, and caused the following questions to be put to him while in the oblivious state.

Q. "Where is my brother?"

A. "Sitting under a tamarind-tree, near a tank."

Q. "Do you know the place?"

A. "Yes; there is a large village and a pagoda."

Q. "What is its name?"

A. "Why do you ask me such a question: what does a name mean?"

Q. "Do you see my brother clearly?"

A. "Yes."

Q. "What is he doing?"

A. "Going to eat his rice."

Q. "What kind of turban has he on?"

A. "A red one."

At this juncture the man broke off questioning, as he declared that his brother never had on a red turban in his life. A letter however came shortly afterwards from his brother, dated from Madura, in which he stated, that at a certain place on the road, which we all well knew, he had bought a red turban for six rupees, and hoped that his brother would overlook the extravagance, as he needed something to cheer him on such a gloomy and dangerous path. There is a large tamarind-tree close by a tank at the place alluded to, which I have myself slept under in my palanquin, and I have therefore no doubt of the vision being genuine as far as it goes. Stolen goods are continually being recovered in this manner.

It is a very well known fact now in England, that many of the Hindoo fakeers have the power of throwing themselves into a state of spontaneous catalepsy, as our doctors are fain to call it, in the absence of a better name, but which is in reality a mesmeric state, induced in many susceptible individuals by intense gazing, and also by a peculiar power of abstraction, which seems to be inherent in some constitutions among the inhabitants of Eastern climes, and which is referred to repeatedly by many of the old Hindoo and Persian authors, and is also to be found spoken of in the records of Ancient Egypt, as well as in the traditions of Armenia, all of which countries, in the primitive ages, abounded with mystical knowledge, much of which is lost at the present day from the influx of more sordid and worldly ideas, consequent upon

the accumulation of wealth and the growth of avarice among all nations.

A curious instance of this cataleptic power is mentioned in a work under the title of *The Court and Camp of Runget Singh*. I have myself heard of numerous instances of it during my residence in India.

There is more truth in ancient superstitions than we are sometimes inclined to admit. They are foolish and superstitious to us, simply because in these matter-of-fact days we do not understand them. No impartial investigator of truth, with a mind unfettered by modern orthodox ideas, will, on carefully analyzing their nature and origin, seek to deny that there is often to be found, in even the most puerile and ludicrous of them, traces of wisdom such as far transcends what at the present day is looked upon as the greatest elevations of genius.

An idea is very prevalent, indeed universal, among the Hindoos, that it is injurious to sleep with the head towards the rising sun. This has been laughed at, and scornfully pointed out in many works on India, as a piece of ignorant superstition among the Hindoos, and has been classed as such in their own land ever since their civilized conquerors dwelt among them. The late discovery of Reichenbach, however, that sensitives are positively unable to sleep in any position not horizontally coincident with the plane of the magnetic meridian, has a tendency to throw the laugh back upon ourselves for our ignorance; and thus it is with very many of the ancient customs and superstitions which are all to be found in their primitive purity in Hindostan.

The simple action of the hand in making a salaam has a meaning in it to those who can read nature. Until very lately, it was a rare thing to get a native to shake hands, and, even at present, this custom is only conformed to by the lower castes. Occasionally a Europeanized Brahmin does so, but there is no surer test that he has, from the influence of foreign contamination, become estranged from the sacred order. Their objection to the ceremony is, that it occasions a conjunction of emanations which should only flow between those congenial to each other, thus plainly admitting the existence of a subtle fluid flowing from the body by the impulse of the mind, that has a tendency to amalgamate with a similar influence existing in others: and the highest of them shun this as the greatest of moral contaminations. This is the true explanation of contamination by touch.

I may state, as a further argument to prove that contami-



nation is not considered to be caused by simple contact alone, that a Brahmin, though he will not willingly take a letter directly from the hands of a person of inferior caste, does not object to pick it from the ground after the person has laid it down for the purpose. All that they are anxious to avoid is the magnetic emanation which actual contact with the hand would inevitably expose them to: and this has been repeatedly explained to me. At Madras, the primitive habits of the natives have become so corrupted and changed by the influence of Europeans that few of their more refined prejudices are even discernible.

In stating the facts adduced above, I speak exclusively of the natives of the inland district, for I have known Brahmins in Madras even profess ignorance of them, although doubtless at the Presidency we rarely come in contact with the higher orders of their class. There is, however, hardly a Brahmin in the country who does not retire and perform ceremonies after having been in the presence of Europeans: and, as they are, as I have already mentioned, the most stolid and incommunicative people in existence, there has been nothing more misunderstood by our English writers on India than this so called prejudice of caste. It is simply founded upon a profound knowledge of the mysteries of our nature, handed down to them from remote ages, which to the wise of the present day is foolishness and superstition.

Another very curious feeling exists among them, which has also been mixed up with caste prejudice. No native except of the lowest and most degraded class will eat food which has come under the eye-sight of any one not of his own family or class. The "avee," they say, from the eyes is deleterious, and I have known instances, when travelling, of some of my own writers who were employed by me in the cotton districts actually throwing away the food which had thus suffered contamination: and, to prove that this is not strictly a caste prejudice, upon one occasion I may mention that I was myself the innocent cause of communicating some unwelcome "avee" to a quantity of rice, from having chanced to disturb the process of cooking that was going on among some of the people above alluded to in the jungle. The injured owner immediately forgave me, and partook of the rice, "avee" and all. I may mention however that this man, although of a high caste, was peculiarly friendly towards me.

No native of India, even among the lowest of them, will willingly see in the morning what he calls "a bad eye." They are most particular in this respect, and will even go out of their path to avoid such an influence, which they say is of

such a nature in some people as to cause them distress and uneasiness during the rest of the day. A curious antidote to this malign influence is sometimes employed. When a native finds it impossible to avoid the "glances of the wicked," he, at an early hour in the morning, before his own *vis vite* has recovered from the torpor of sleep, gazes steadily upon the surface of a looking-glass, which has a supposed power to fortify the system against any uncongenial influx. They are unable to explain this, but it is universally believed in. Who is bold enough to scout it as mere superstition?

What has been stated above fully tends to shew that many of the principles of mesmeric phenomena are acted upon and recognized by the learned, as well as the unlearned, portion of the inhabitants of Hindostan.

I have now to enter into its more practical application as a remedial agent in cases of simple loss of vital power from the anæmia so prevalent among the under-fed population of a tropical climate, as also in cases of disease.

Many of the more acute forms of suffering in India arise from affections of the nervous system. Pains in the limbs are relieved by the process of shampooing, or stroking by the hands of another person: and so universal is this remedy that it is known amongst Europeans as a curative process peculiarly native to the country. That the effects are not due to friction alone is evident from the fact, that the operation, if performed by the person himself, although ever so well done, has not the same influence in removing the pain. This seems to be the most simple and primitive application of the power.

We now come to the more elaborate and scientific employment of mesmerism as a curative agent, although the more enlarged knowledge of its mysteries is confessedly confined to a few, viz.:—the learned pundits and the higher Brahmins, who alone profess knowledge in the occult sciences, and who scrupulously refrain from imparting any of their secrets to those whom they consider beneath them in caste—a discrimination which includes the whole of mankind—all being alike out of the pale of their order.

In cases of acute illness a native doctor is generally called in, who exhibits his drugs in the manner usual amongst his more civilized brethren of the healing art. Should the case become desperate, however, a Brahmin is sent for, who immediately supersedes the doctor, and orders him out of the house, sometimes in a manner not very complimentary or courteous. If the patient is of a very low caste, the pure offspring of Brahma declines to enter, but orders him to be brought out into the pial or verandah, to be seen in front of every native

house. A curtain is hung up to intercept the uncongenial gaze of the vulgar, and the process of cure begins. A fire is lighted in a clay dish into which is thrown a small portion of gum-benjamin and camphor. The object of this has never been explained to me. The real business on hand now commences. The Brahmin, after having commanded *perfect silence*, seats himself near the patient, and gazes steadily at him, in such a manner as to give beholders the idea that he is perfectly oblivious to every thing around him but the one object upon which his magnetic glances rest. This initiatory process having lasted for about ten minutes, he moves up close to the patient, steadily gazing at him all the while, and proceeds to make passes with both hands, with the fingers spread out (to which are sometimes attached pieces of leaves), from the face downwards, at intervals repeating the holy and ineffable name Ôme,\* (pronounced as in the English word Dome), and, I believe, almost invariably succeeds in throwing him into a state of crisis. Occasionally the patient falls sound asleep, and awakes many hours, or even days, afterwards, and finds himself recovered from his disease. As the Brahmin, however, is never called in until the last moment, the patient seems to die as often as he recovers, being, in many instances, poisoned by the powerful remedies which had been previously employed; but it is beyond a doubt that many extraordinary cures are continually performed by this means, and I have had abundant opportunities of satisfying myself that not only the practice of mesmerism, as we call it, is well known among the Hindoos, generally, but that the higher orders of them are possessed of a degree of knowledge of this mysterious power, of a rude kind, it is true, but still far beyond what the most enlightened mesmerists in England can at present pretend to. Many years before Reichenbach's work on Od came out, I was told by a native that, in the dark, he had seen luminous streams of avee (white vapour) flowing from the points of his fingers: and, a few days ago, while conversing with a most excellent old native gentleman, who was with me in Southern India, and whom I have known

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\* The word Ôme is revered among the Hindoos in the same manner as the word Jehovah was among the ancient Jews. It has an Egyptian origin it is said, and comprehends in its meaning the very extreme of purity and wisdom. The word is never uttered out of the pagoda, and even there it is only said with reverence and awe. In some rare instances it has been found engraved on seals, in the interior of a triangle, and so great is its power that the natives assert this to be the identical word which imprisoned the unfortunate genii when fished up by the fisherman, as detailed in the Arabian nights. The secret was known to king Solomon, who possessed a seal regarding which there are many extraordinary things told all over the east.

for many years, I learnt by accident that in his present state of ill-health he sometimes, when lying looking intently at any particular object, sees a luminous cloud encircling what he is looking upon, and that he is then able to see through material substances, and, in fact, in that state every thing appears to him to be in a state of transparency. He says it is the "life principle" he sees, and that this exists in every thing—in fact a sort of *anima mundi*. Such ideas, crude as they are, are worth analyzing when the opportunity occurs for hearing their recital.

The natives of India are so accustomed to be laughed at by Europeans for their customs and prejudices that, as has been before hinted, nine out of ten of them will equivocate and deny the existence of these when they are questioned. This is not to be wondered at, when it is recollected that the majority of Europeans speak to them on such subjects in a tone of ridicule and contempt, which habit, so prevalent in India, has alone given them the impression that we are of, in their own phraseology, a "lower caste" than themselves. They are nature's children, possessed of her secrets without fashion or prejudice, and, although they cannot reason from such physical facts as we are possessed of, yet they can observe and understand effects which with us are as often clouded by a false philosophy as by prejudice and ignorance. A native of India knows that making passes with the hand over his brother's arm, which has just been stung by a scorpion, relieves the pain, and prevents the poison from ascending; and he believes it, simply because it is so. The power he feels to be in his hand as the instrument of his will, and, in his simple mind, there is no denying it.

The effect alluded to is very wonderful. The poison of the scorpion, although its introduction into the system does not often prove fatal, is still a very painful contamination, and its effect in producing severe swelling in any part of the body that may be stung is well marked in every case. Now it is impossible to explain how magnetic manipulations applied with intent to draw the poison towards the extremity of an arm or a leg, for instance, can have this effect. The fact, however, is undoubted, and I have known cases where the pain has ceased, with a tingling sensation, under a very few passes, made, however, in this case with one hand only, and with the fingers encircling the limb. To touch it would be impossible. The natives say that the power of the hand controls the "anger of the poison." The effect may probably be due to superinduced rigidity preventing the blood on the surface from circulating in its normal direction, and thus the

poison, which is of a very volatile nature, may be checked in its course until neutralized by the action of what is immediately in contact with it.

The orthodox remedy among Europeans is the immediate application of caustic ammonia to the part stung. This certainly decomposes what poison may be in the wound, but the suffering caused by it to the wound and the surrounding parts is very great, and the pain produced by the poison is not allayed by any thing we can apply in the shape of opiates, &c. There is a power in man himself far exceeding these, if he only knows how to employ it. The natives of India have this knowledge, without any prejudice in favor of any one system or another. It is not a system with them, it is an instinctive belief, a belief founded by nature's laws, which, strange to say, a state of civilization seems to annihilate. Can it be that the knowledge of this power is a step nearer our spiritual being than is compatible with the gross and worldly ideas of the present day?

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NOTE BY THE ZOIST.

Consult—Mr. W. W. Lloyd on allusions to mesmerism in the classics, Nos. X., XI.

Forbes's *Oriental Memoirs*: account of clairvoyance among the Brahmins, Nos. XVIII., XXIII.

Dr. Esdaile on mesmerism among the natives of India, No. XXIII., p. 255.

The Bible's mention of mesmerism, No. XXIII., p. 257.

Lieut.-Col. (now Major-General) Bagnold on mesmerism among the natives of India, No. XXIII.

Capt. Bagnold on mesmerism among the natives of Africa, No. XXVIII.

Mr. W. W. Lloyd on mesmerism among the ancients, No. XXIX.

Dr. Webb on mesmerism among the native Indians, No. XXXII., p. 371.

Lieut.-Colonel Davidson on mesmerism among the natives of India, No. XXXIII.

The Rev. C. H. Townshend on mesmeric records in Egypt, No. XXXV., p. 228.

Lieut. R. F. Burton's account of a form of sub-mesmerism in Scinde and other Eastern countries, No. XXXVIII.

Mesmerism among the Hindoos, ditto, p. 203.

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IV. *Rapid Cures of Pains.* By JOHN JAMES BIRD, Esq., of  
No. 22, Maddox Street, Hanover Square.

Celsus takes but a superficial view both of the Christian notions and the heathen opinions which he contrasts with them, disparaging the former as absurd and ridiculing the faith which, addressed almost exclusively to the low and ignorant, resembled a pedlar prowling about the house, who despairs of imposing on the master, but gladly converses with the women and servants. Yet in the midst of his ridicule, he cannot avoid admitting the fact of the wide prevalence of Christianity, and is at a loss to account for so strange a phenomenon : he can only conclude its silent progress to be the result of a fraudulent conspiracy, treating the absolute supermundane God of Christian and Jew as an unjustifiable revolt against that general feeling of heathenism, which, in all its phases, had ever claimed the presence of its Deity as immanent in nature.—ORIGEN, *Contra Celsum*.

TO THE EDITORS OF THE ZOIST.

GENTLEMEN,—I beg to forward a few cases and remarks for insertion in *The Zoist*, subject to your approval.

During the past year I have had satisfactory proof in many parts of England, and Wales, of the triumphant progress of mesmerism, and have laboured successfully in propagating its truths. It is with real pleasure that I observe so many of the clergy of the establishment, and dissenting ministers, labouring practically in behalf of this science. Among the many thousands who have died in the year 1854, in this metropolis, large numbers might have been saved had mesmerism been employed. This fact comes home forcibly to the mind of the mesmerist in his own experience, whilst the astounding cures which have been effected at the Mesmeric Infirmary are patent to all. The reign of ignorance and bigotry is on the wane. The incubus of prejudice is surely undermined. The most benevolent, the learned, and the intellectual of this progressive generation are attracted by the force of the peculiar truths which this beautiful science is daily unfolding, displaying a field of thought for the good and wise of both sexes, a study calculated to develop innate moral courage, and to educate the best feelings of humanity. To the physician a right apprehension of its powers is of priceless value. The time is not distant when a full measure of justice will be rendered to the high-souled man who has endured so much for the cause of man and of woman. Justice was awarded to Harvey *during life*, let us *hope as much* for Elliotson.

In December last, being on a visit to a relative in Carmarthen, a Major in the army, who was sceptical about mesmerism, whereas his wife was favourably inclined, and knowing that his circle of acquaintance in the country was extensive, I was anxious to convince him. My first attempt was upon

one of his children, three years old. I laid her upon a table in the dining room, and in five minutes succeeded in deeply entrancing her. She was totally unconscious, and lay as one dead. In an hour, to allay their apprehensions, I awoke her. (Will the Quarterly Reviewer pronounce this to have been suggestion)? The following evening I mesmerised the eldest daughter, twelve years old. In seven minutes she was asleep, and unconscious of the proximity of any but myself. With a few passes I produced rigidity of all the limbs: the arm followed my hand as a needle the magnet. Releasing the rigidity, I drew her with strong tractive passes, without any contact, from the sofa, across the room, through the hall into the dining room, and back. Not a word was spoken, the eyes and ears of the child were scaled. The amazement of the father and witnesses was extreme, and they were convinced of a power which they had before regarded as of every doubtful fame.

The same evening, a lady, the wife of a naval officer, who had suffered much from inflamed eyes, for more than a month, and could get but little sleep in consequence of the irritation, came to me to be mesmerised. In the morning she called to shew me her eyes, which were nearly well, and to tell me that she had slept soundly all night. I mesmerised her again; and I saw her next day perfectly well. I left with this family the October number of *The Zoist*. By this time, it has passed through the hands of many readers.

At Swansea, the opposition which had been given to the introduction of mesmerism by a physician of that town has resulted in the conversion of hundreds, who, but for the controversy which was engendered, would probably have remained ignorant of the meaning of the word. I left there several copies of Mr. Purland's tract on the operation of removing Mrs. Flowerday's breast in the mesmeric sleep, that were everywhere received with much interest, especially by Dr. Nicholls, a physician of long standing there. At Reading the subject of mesmerism created considerable interest. At Hastings, Gloucester, Cardiff, and Bristol, it gave me pleasure to observe that mesmerism is receiving a fair share of patient investigation; facts which are spoken of are no longer received with a smile of incredulity.

I have the honour to be, Gentlemen,  
Your most obedient servant,  
JOHN JAMES BIRD.

22, Maddox Street, Hanover Square,  
January 25th, 1835.

*Rapid cures of Nervous Head-ache.*

November 3rd, 1853. Met at the house of a gentleman in New Bond Street, Mr. Wm. Kidd, of Hammersmith. Mr. Kidd was suffering from intense nervous head-ache. At his request I endeavoured to relieve him, and in twenty minutes succeeded. In a letter received from Mr. Kidd next day, he says: "Your manipulations did me much good. My head when *you* saw me was at boiling point!" He writes in the December number of his journal:—"We know very much of the curative power of mesmerism. Not long since we were suffering from an undue excitement of the brain. We chanced to call on a friend that day and found Mr. Bird present. Sitting down and submitting to his kind offices, we were not long in being put quite right. Mesmerism is no longer a bugbear, and we name this as an act of pleasing duty."

*Cure of Pains in the Loins.*

November 10th, 1854. Robert Owen, Esq., having suffered much from pains in the back and kidneys, and finding he could get no relief, requested me to mesmerise him. I did so, locally. At the expiration of about half an hour he was free from pain. He pressed me to call upon him in a few days that he might tell me if the benefit were lasting. I visited him on the 14th, and he still remained free from pain of any kind. He had been previously mesmerised in America and England. I mesmerised him twenty minutes. On the 22nd, I received a letter from him, in which he writes: "I am well in health, and relieved from the pains in my back: but since you mesmerised me I have had, to me, a singular itching over my body, arms, and legs, but it is gradually subsiding."

*Cure of Internal Pains and Sleeplessness.*

In the middle of November last, I was requested to visit the wife of Mr. G. M., New Road, who, *since her confinement three months previously*, had suffered much from internal pain and want of sleep. Medicine had afforded her no relief. At eight in the evening I mesmerised her powerfully from the forehead to the feet, three quarters of an hour. Sleep was not induced, but drowsiness, followed by a copious perspiration which continued some time. I called the following evening: she told me that she had *slept soundly all night for the first time since her confinement*, and on awakening found that her *pains had entirely left her*. She has continued well up to this date, and in better health than for many months. She has since notified this to me by letter.



*Curious temporary effects of Mesmerism.*

Very lately I mesmerised in the evening her eldest daughter, *ten years* of age. In *three minutes* she was asleep. The child asked me to make passes over the stomach, and several times desired me to "go on," saying that it was doing her good. I asked her what was the matter? (this was Thursday.) She answered, that she had had a head-ache and sickness since Sunday. After mesmerising her about twenty minutes, a singular change came over her. Her face and neck appeared to swell and assumed a spotted appearance, of a deep purple, crimson, and yellow. This so alarmed her mother that she prudently left the room. I continued to mesmerise with the long passes from the stomach off the feet until this subsided. Profuse perspiration set in: she awoke spontaneously, entirely relieved of head-ache and sickness, and very hungry. She has continued in better health since. Her father, and a gentleman who before this was a disbeliever in mesmerism, were witnesses: the latter was converted.

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V. *An instance of voluntary Trance and Anæsthesia recorded by St. Augustin.* Communicated by Dr. Elliotson.

"Nam et hominum quorundam naturas novimus multum cæteris dispares, et ipsâ raritate mirabiles, nonnulla ut volunt de corpore facientium, quæ alii nullo modo possunt, et audita vix credunt. Sunt enim qui et aures moveant, vel singulas, vel ambas simul, ec.

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"Jam illud multo est incredibilius, quod plerique fratres memoriâ recentissimâ experti sunt. Presbyter fuit quidam nomine Restitutus, in parœciâ Calamensis ecclesiæ, qui quando ei placebat, (rogabatur autem ut hoc faceret ab eis qui rem mirabilem coram scire cupiebant,) ad imitatas quasi lamentantis cujuslibet hominis voces, ita se auferebat a sensibus, et jacebat simillimus mortuo, ut non solum vellicantes atque pungentes minime sentiret, sed aliquando etiam igne uretetur admoto, sine ullo doloris sensu nisi postmodum, ex vulnere: non autem obnitendo, sed non sentiendo non movere corpus eo probabatur, quod tanquam in defuncto nullus inveniebatur anhelitus: hominum tamen voces, si clarius loquerentur, tanquam de longinquo se audire postea referebat." —*S. Augustini Episcopi De Civitate Dei*, liber xiv. 2, vol. vii., p. 375. Ed. Benedict.

"For some men are so differently constituted from others as to be wonders from their singularity, doing at pleasure certain things with their bodies that others cannot do, and would not believe, if told so. Some can move their ears, together or separately. . . .

"A circumstance related to me by several monks who distinctly remembered having witnessed it, is much more incredible. There was a presbyter, named Restitutus, in the parish of the ecclesia Calamensis, who, whenever he chose, (but he always required to be asked to do it by those who desired to witness the wonder,) on sounds being made like those of a person in distress, could so abstract himself from sensation that he lay like a corpse, not feeling in the least if pinched and pricked, and sometimes was burnt without any sign of pain, except after he came to himself. That he gave no sign of pain, not from self-restraint, but from insensibility, was proved by this,—that no catching of breathing could be detected in him. Yet he would afterwards say that he had heard a voice as if it were at a distance if any person had spoken very audibly to him."

How beautifully this agrees with the facts of the Nottinghamshire case of painless amputation recorded in my pamphlet on surgical operations in the mesmeric state without pain! The amputation gave the peasant no pain: but on waking he said he thought he had heard a kind of crunching—no doubt while the bone was being sawed through.\*

JOHN ELLIOTSON.

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VI. *Two cases—1. of rigidly-contracted Fingers and Arms, 2. of contracted Neck, wherein Mesmerism was successfully employed as a remedy.* By R. NIXON, Esq., Surgeon, Wigton, Cumberland.†

"How many grave persons were deceived by the impostures of Miss Mc Avoy, of Liverpool, of the Miss Okeys of St. Pancras, and of the fasting woman of Tetbury, although there was no one among them whose exploits could be compared to those of a conjuror at a country fair!"—*Quar. Rev.*, No. cxli., p. 101.

\* *Numerous Cases, &c.*, p. 10. Various writers and speakers actually know not the difference of the signs of insensibility from those of self-restraint, as St. Augustin did.

† In 1846, No. XV., Mr. Nixon published an article, entitled "*Extraordinary benefit of Mesmerism in dangerous Fractures of the Leg and in Fits.*"

In 1848, No. XXIII., Miss Aglionby published an account of her mesmeric treatment, with all its phenomena, by Mr. Nixon. She said, "I feel truly thankful to have known so kind, unprejudiced, and intelligent a medical man as Mr. Nixon, whose interest in this NEW AND BEAUTIFUL ADDITION to his art, is quite intense."—p. 243. How blessed would the public be if every medical man were as rational and right-minded as Mr. Nixon!—*Zoist*.

I KNOW well the professional distrust which awaits the statement of any man having the temerity to record his experience as having effected in popular language "wonderful cures," especially should the remedy successfully employed be mesmerism. Disclaiming having anything to do with the miraculous, I shall give two simple cases, the employment of mesmerism in the first of which effected a cure in less than five minutes, and in the second of which afforded instantaneous relief from a very painful symptom, where no form of galvanism or electricity could have been properly, that is to say, scientifically, ventured upon, and where, I may venture to say, no substitute so speedy in its effect could have been supplied by the *materia medica*.

But, before doing so, let me repudiate the advocacy of the empirical employment of any one remedy in all classes of disease, and state that, in my opinion, *mesmerism has a far wider sphere of application and a greater claim upon the medical profession than any other single remedial agent* within the domain of what is called *legitimate therapeutics*. Perhaps not the least remarkable feature in my recommendation of the employment of mesmerism is *its harmlessness and perfect freedom from injurious consequences when it fails* (and all remedies are liable to fail) in removing or alleviating the complaint.

*Relaxation of intensely-contracted Fingers and Arms.*

David Mc Conkey, æt. 47, was for many weeks in the receipt of parochial relief, and was entered in the medical return as "nervous and debilitated." When he was seen for the first time in August, 1854, both his arms were dangling by his sides, the fore-arm rigidly flexed at right angles with the arm, the fingers and thumbs firmly clenched; the *fingers so strongly that the nails penetrated through the skin in the palms*. Any single finger could be forcibly extended, but the attempt gave him pain, and, on being left loose, the finger immediately resumed the flexed condition with a force resembling the recoil of a spring and with a snap which was audible. The long-continued spasm, subjected to no intermission, was a source of exquisite suffering, and was much complained of, and prevented sleep, every night having been passed in a restless and most wretched manner. He had not only to strive against the effects of spasm, but a train of "*bad thoughts*" would obtrude and harass his mind, which until the commencement of his illness had been well regulated. As might be expected, in the morning he was unrefreshed, and altogether unfitted for mental or bodily exertion.

The earlier symptoms of his commencing malady had evidently not been so remarkable nor so painful as those I have mentioned, since they had long ago passed away and were forgotten.

The case was diagnosed one of neglected chronic inflammation of the brain: the persistent phenomena, as exhibited by the flexor muscles of the arms, hands, and fingers, and the pain also occasioned by any forcible attempt at extension, pointed to the probability of inflammation of the brain as still existing. Without speculating upon pathological changes likely to ensue from long continued congestive or inflammatory action, doubtless *disease* of the brain had already supervened, and the "*bad thoughts*" were ominous psychological manifestations of the poor man becoming, at no distant day, a religious monomaniac, doomed to nocturnal paroxysms.

Disregarding the *medical* treatment of the *case* to deal only with adjective symptoms, the most pressing indications were to relieve pain and procure sleep; and nothing seemed more likely to conduce to the latter than to remove, if possible, the abnormal condition of the muscles of the arms, that doubtless gave rise to insomnolency. With these objects in view, long mesmeric passes were made in the usual way from above the head in front of the face to the lower part of the chest, and then changed locally to the limbs affected by directing strong longitudinal positive passes without contact from the commencement of the origin, along their course, to the insertion of the extensor muscles: these were succeeded in like manner by negative passes, with contact, along the flexor muscles of the arms, hands, and fingers. After manipulating for a few minutes, relaxation of the spasm was gradually and perfectly effected. Relapses have occasionally occurred at irregular intervals, and have been speedily overcome by the same process.

Mc Conkey is still an ailing man, but there has been no further occasion for the use of mesmerism as an adjunct in the treatment of his case.

CASE 2.—During my attendance upon a lady, last September, whose complaint was of a serious nature, causing my visits to be looked for daily, I observed that her maid had "stiff neck." But my attention was not especially called to it: the distress and anxiety which prevailed in the family circle occasioned the young woman's neck to be entirely overlooked, until, the malady getting worse and incapacitating her for her accustomed duties, I was requested to examine and prescribe for the case.

M. J., 20 years of age, had enjoyed uninterrupted good health until a fortnight previously, when she caught a cold and stiff neck from sleeping in a chair placed betwixt the window and fire place. Being of a lively and feeling disposition, having no time to think of or care for herself, she continued to attend upon her mistress until really ill and requiring nursing herself. The inclination of the head meanwhile became more confirmed, and pain on moving about or attempting to regain the erect from a recumbent position was particularly irksome, and appeared to have gradually increased ever since she caught cold. Over exertion, want of sleep, and pain in the neck, had by this time induced symptomatic disturbance, with depression of spirits, and an unconquerable desire to leave her situation.

I addressed the young woman in soothing language, and sympathized with her in her distressed condition, endeavouring in this way to gain her confidence, and then began to examine her neck. The inclination of the head had brought it down with the ear directed to a little beyond the right shoulder, and it had become immoveably fixed for several days in that position. Recourse had been had to friction by means of liniments and embrocations, but without success; and, at the time of my visit, a large linseed poultice was upon the part affected, and it had been repeated in hopes that suppuration would ultimately terminate the complaint.

Having removed the poultice and gently wiped the part dry, I pronounced the case to be one of "torticollis, or wry neck," probably occasioned by the sterno-cleido-mastoideus and the clavicular portion of the trapezius muscle on the right side being affected with spasm. I had seen two similar cases of volitional immobility (but neither of them were so bad as this one) give way to mesmerism, and immediately conceived that this was a proper case for its employment. Accordingly the séance did not materially differ from what has been already described in case the first. The positive passes were strongly directed along the antagonizing muscles, and negative passes to the muscles in a state of spasm. Those who are unaccustomed to witness the effect of a few minutes' mesmeric treatment would scarcely believe the gratifying result. The head, as it were, became loosened from its bindings, and the patient herself, incredulous of her own capabilities, moved her head first to one side, and then to the other, and again up and down, in a very ludicrous manner, not unlike the figure one sees of a Chinese Mandarin. The cure, as far as regarded the spasmodic affection was most signal and complete, and did not occupy five minutes.

VII. *Extraordinary discovery of a drowned body at Huddersfield by a clairvoyant, through Captain Hudson of Liverpool.* By JOSHUA FARRAR, of Marsden.

"At the evening meeting at the Royal Institution on Friday, February 9, 1855, Professor Owen delivered a lecture 'on the oranges and chimpanzees, and their structural relations to man.' . . . Professor Owen said that authors of two centuries ago appeared to address a higher class of readers than the popular writers of the present time, and he intimated his opinion that, with all our boasted enlightenment, we have not advanced intellectually beyond the age of Moore. It was said, indeed, in disparagement of their judgment, that they believed in witches; but *have not we our believers in CLAIRVOYANCE*; and if it be thought folly to suppose that a long cylindrical piece of wood, when stridden across by certain old women, could rise in the air, was it less opposed to reason to conceive that a flat circular piece of wood, when touched with the fingers, could be moved about without any effort, and rise in the air? Having thus ridiculed the superficial scientific knowledge which induces persons to suppose themselves wiser than their forefathers, and to take up any notion, however erroneous, without sufficient investigation, if it be only supported by specious arguments, Professor Owen proceeded to point out the distinguishing differences in the skeletons of the orang outang and the chimpanzee, of which there were full-sized drawings exhibited."—DAILY NEWS, Feb. 12, 1855.

I WROTE to Mr. Hudson, at his residence at Liverpool, on the 29th December, asking him if he had a good clairvoyant in the neighbourhood of Huddersfield. Mr. Hudson wrote me on the 2nd January, stating that he had asked a subject when in the mesmeric state if she knew anything respecting the young woman that had been drowned, and she had stated that the body was within  $1\frac{1}{2}$  mile of Mirfield. Mr. Hudson said that he could not "say much respecting it, as he had never tried her before; but you have it as she has given it." I then took the letter to Mr. Samuel Whitehead, when he and myself went to see Mr. Hudson on Wednesday the 3rd instant. Mr. Hudson then told us to go for Miss Challand to Moldgreen, and we took a cab and went for her. We did not say anything to her, except that Mr. Hudson wanted to see her. She came with us. After she was put into the mesmeric state, Mr. Hudson asked her if she knew what we were come about. She replied, "Yes; about the poor girl that is drowned." Then Mr. Whitehead opened a handkerchief which contained a shawl and part of her dress. Mr. Hudson asked her if she knew what those things were that Mr. Whitehead had on his knee; and she said it was the shawl the young woman had on when drowned. He then asked her if she knew what that other was. She said, "Yes; it is the skirt of a frock the young woman had on when drowned." Mr. Hudson said that it cannot be a dress, for it is literally rags. She then seemed rather cross with Mr. Hudson for disputing what she had said, and directly made up to Mr. Whitehead, and took hold

of it, and threw it into the shape of a skirt immediately, and said, "You see this is the skirt." Mr. Hudson then replied, "What is the reason of its being so torn in pieces?" and she said, "That it was because the watercourse was so full of stones, and it had caught the stones, and the water had torn the body away; and if he saw the stones, he would not be surprised at it being so torn." Mr. Hudson then said to the young woman, "Go and find her?" She then stood quite motionless about twelve minutes, when she again made a start, and Mr. Hudson told her to come back to the place where we were. After about half a minute, she moved, and Mr. Hudson said, "Have you found her?" and she said, "Yes, I've found her, she has nothing but her feet bare, her body being covered with mud and sand." Mr. Hudson then said, "Whereabouts is she?" and she said, "About half a mile from Mirfield." Then Mr. Hudson tried to know if there was anything about her; but she said there was nothing about her but mud and sand. He then asked her if the water was deep, and she said, "Not very deep, middling." Mr. Hudson again asked her several times what is near her, and she said, "Nothing but sand, and mud, and water." He then asked her what there was on the bank. She said, "It is green." Then he says, "You mean grass?" she said, "Yes." He then asked her at the request of Mr. Whitehead, if there was anything near the place, any bridge, or anything. She said, "Yes, there is the second bridge within a hundred yards of her." Mr. Whitehead went the following morning, and took two other persons with him, named Francis Goodall and Joseph Bulmer, and also engaged two more persons at Mirfield; and Mr. Whitehead, counting the bridges from Mirfield, began to search at the wrong bridge, and sought till noon, when he said to the Mirfield men, "Is this called the second bridge?" and they said, "No." They then went to the second bridge, and found the girl in a quarter of an hour, about twenty yards from the bridge, covered all over with mud and sand, except her feet, as the young woman had described.

I then went to Mr. Hudson myself the day following, and asked him which side of the water she was on, and he said, the clairvoyant had stated on the right side going down, and they have passed her twice and have moved her. The men stated that they did pass her twice before they pulled her out.

JOSHUA FARRAR, Manufacturer.

Marsden, near Huddersfield.

The following is the account of the accident as given in

the *Huddersfield and Holmfirth Examiner* of January 13, 1855 :—

“A young girl, on the stormy night of the 14th of December, was accompanying a friend a part of her way, and after leaving her and proceeding on her way in the direction of her own home was lost, as was supposed in the river which was then more than usually swollen, owing to the heavy rains that had fallen. It appears, that the girl, whose name is Sarah Ann Lumb, daughter of Mr. James Lumb, farmer, of Marsden, had been, on the night in question, at the Sunday school to repeat some ‘pieces,’ and on coming out had gone with a companion part of her way home, in conformity with a well known custom in this district of going ‘agaterds’ with each other. They had parted at Snailhorn-Bridge, and the deceased crossed the bridge on her journey home. She had afterwards to cross another bridge at a short distance, called Johnson’s-Bridge, and some young persons who had met her, hearing a splash in the water, went to see if any thing was the matter, but could not find anything. The girl was however lost, and no doubt existed as to her fate. The various reservoirs on the river Colne, from Marsden to Colnebridge, had been examined without resulting in any discovery of the body. A shawl, dress skirt, and flannel petticoat, which the poor unfortunate girl had worn on that fatal evening, had been found during the following week at various points on the river Colne, leading to the certainty that she had fallen into the stream at Johnson’s-Bridge, while crossing immediately after meeting with the young men before referred to. Every attempt to find the body, though £5 had been offered as a reward for its discovery, had been fruitless until the 4th inst., when it was discovered in a very remarkable manner, by means of information obtained from Miss Challand, of Moldgreen, one of Captain Hudson’s ‘subjects.’ Of course we are not about to theorize on mesmerism; and what is here stated,—whatever may be the explanation given of it, and whether mesmerism be true or not,—is a simple fact, that cannot be *disputed*, however it may or may not be *accounted* for. It is not one of those after-event prophecies which sometimes gain a kind of suspicious currency in the world, for many persons whose testimony cannot for a moment be doubted knew of the circumstances before the discovery of the body. It is, perhaps, necessary to premise, before detailing the evidence given at the inquest, that Miss Challand had not been informed of the purpose for which she was wanted at Captain Hudson’s until she was put into the mesmeric sleep by the operator.”

Since the preceding matter was in type, we have received the following.

“To the Editors of *The Zoist*.

“Leeds, February 28, 1855.

“Gentlemen,—I hasten to forward you a true copy of a letter I have this morning received from the Rev. Dr. James, of Marsden, near Huddersfield: if it be of any service to



you in confirming the account I sent some time ago, you can make use of it. We are going on now very well, and of the patients I have under my care many are doing well.

"I remain, yours most faithfully,

"H. HUDSON."

"Marsden, Huddersfield,

"Feb. 27, 1855.

"My dear Sir,—In reply to your note of the 3rd instant, I beg to state that Sarah Ann Lumb, who was drowned at Marsden on Thursday-night, the 14th of December last, and whose body after a fruitless search of three weeks was eventually recovered in consequence of information given by one of your patients at Huddersfield under mesmeric influence, was known to me as a neighbour, and as a regular attendant at the church Sunday school. The information given by the clairvoyant can only be accounted for on one of two principles—either that in a clairvoyant state under mesmeric influence she saw where the body lay, so that she was enabled to testify the fact on three successive days, as she did; or because by a mere shrewd guess she happened to hit the very locality in which the body was found. Having carefully examined the parties who heard the clairvoyant give the information required of her, as well as those who, acting upon that information, went in search of the body and found it, *I fully believe the former.*

"I am, dear Sir, yours faithfully,

"D. JAMES.

"H. Hudson, Esq., Lecturer on Mesmerism."

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NOTE BY THE ZOIST.

"Have we not our believers in clairvoyance?" Yes we have: and among men of as great knowledge, as great talent, as great modesty, as great candour, and as *great independence and integrity*, as Professor Owen. We ask him to answer the cases of clairvoyance detailed in *The Zoist*. If he open No. XXXV. (October, 1851), he will find references to all our cases up to that time. The rest of our cases will be found by referring to the Indices to Vols. XI. and XII. In No. XLV. will be found a case of remarkable clairvoyance that occurred fifty years ago and was admitted by a disbeliever in mesmerism. We defy him to explain them away. They are as established as any facts in nature. His sneers may gain a laugh at the Royal Institution,\* but they will not among

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\* See No. XL., p. 346.

those who are qualified to judge. How does Professor Owen get over the fact which Professor Whetstone, Dr. Arnott, Dr. Roget, Dr. Elliotson, &c., &c., witnessed in the theatre of University College Hospital? Dr. Elliotson has recorded it twice in *The Zoist*. It perhaps was not clairvoyance: but it was so allied to it that, if it were true, as Mr. Owen knows it was, for he witnessed it and could say nothing against it, clairvoyance is no longer difficult to believe.

"One of the Okeys would accurately imitate, when in deep sleep-waking, any grimace made behind her back, and movements made on the other side of a closed door.

"On one occasion, indeed, I observe, in a note made by a gentleman of a visit he paid Dr. Wilson's patient,\* that the man appeared to exhibit this new faculty. It is as follows:—'Dr. Wilson then went behind him, and sat with his mouth open. The patient then opened his mouth and yawned several times. He could not see the operator, or have any idea of what he was doing.' How many exquisite experiments of this kind did we not make with Elizabeth Okey! Professor Owen, of the College of Surgeons, once made certain grimaces behind her with one side of his nose which he only of the party could make, and no one knew what he was going to do; but she, though asleep in her chair, imitated it perfectly. He acknowledged the reality of the wonder. But when he found that Mr. Lawrence and others ignorant of the subject, but fully competent to judge, laughed at her as a 'humbug' and me as a soft fool, he forthwith sneered with the rest at mesmerism and me."†

She was fast asleep in a high-backed chair: and Mr. Owen crouched down behind the chair, so that if her eyes had been open she could not have known what he did: nor could any body standing before the chair and looking towards it see what he did. But he afterwards told them, and those who stood behind the chair saw what he did.

### VIII. *Cures of Rheumatism, Contracted Joints and Spine.* By Captain HUDSON, Liverpool.

Its power was chiefly exerted among that class of whom Celsus speaks so contemptuously—the weavers, shoemakers, and *curriers*; those above the prejudices of gross ignorance, but uninfluenced by the political or speculative predilections of the noble and philosophical: men whom history disdains, but the secret working of whose minds was sure to turn the scale of opinion, and give character to the age. Persecution only nourished the flame originally kindled by

\* Dr. Wilson's patient was in the Middlesex Hospital, and his remarkable and instructive case is detailed in the article from which this quotation is made.

† *Zoist*, No. II., p. 190.

the mind's reaction against the hardship of the world, and was regarded as abridging to a favoured few the passage to a divine kingdom soon to be within the reach of all.—(Επιουργούς, καὶ σκυροτόμους, καὶ κναφεῖς καὶ τοὺς ἀπαίδευτοτάτους τε καὶ ἀγροικωτάτους.) ORIGEN, *Contra Celsum*, iii., 52, 55. 'All the refinements of your cruelty,' exclaims Tertullian, 'only give zest to our calling and multiply our numbers; our blood is the fruitful seed of a more abundant harvest.' 'Although of yesterday only, we already fill all your quarters, your cities, strongholds, even your camps. We are in the palace, the senate, the forum; we leave you only your temples; we can match the numbers of all your armies; why, there are more Christians in a single province.'—TERTULLIAN, *Liber Apologeticus, Adversus Gentes pro Christianis*. 'Nec quicquam tamen proficit exquisitior quæque crudelitas vestra, illecebra est magis sectæ. Plures efficitur, quoties metimur a vobis: semen est sanguis Christianorum.' cap. l. 'Hesterni sumus et vestra omnia implevimus, urbes, insulas, castella, municipia, conciliabula, castra ipsa, tribus, decurias, palatium, senatum, forum; sola vobis reliquimus templa. Possumus dinumerare exercitus vestros: unius provinciæ plures erunt.' cap. xxxvii.

### Rheumatism.

JOHN Miller, aged 39, of No. 19, Cross Lisbourn Street, Leeds, had been afflicted with severe rheumatic pains and swollen joints, and unable to work for twenty months. He had been unable to feed himself for six months. His first doctor advised him to go into the Leeds Infirmary, and he was there under Mr. Hey, the surgeon, for twelve weeks: afterwards he was for six months an out-patient; confined to his bed for eleven weeks; he was again in the hospital for eight weeks, and under Mr. Wilson. Still receiving no benefit he went out again. Some friends collected a sum of money, and sent him to Harrowgate. There he continued four weeks, a little improved from the warm baths. He returned home, and went to Buxton for one month: returned home improved, but shortly he became worse, suffering much from pain and swelling of the joints. He went again into the Infirmary, and was under Dr. Heaton, remaining there five weeks, and receiving every attention and kindness both from the doctors and all persons in the Infirmary. Still he was no better. He went over to Huddersfield, where I was lecturing and operating on patients. A friend of his, Mr. Carr, *currier*, of Huddersfield, advised him to come to me and try mesmerism. He came. I found him very susceptible of my influence. It so much improved him in six times that he could walk well: the pains left him: he returned home: has been working for his wife and family. It is now near three months since he came to me; he is *quite well, can walk well*, and work hard, with great pleasure and comfort to himself.

After he had attended my lectures at Leeds, and mentioned his case and the medical gentlemen he had been under, they sent for him the next day. They were astonished to

find him so well. He has often expressed his gratitude to the Giver of all good for the blessings of health he now enjoys.

*Contraction of the Knee.*

Mrs. Anne Wilson, aged 39, of Princes Street, Huddersfield, had been afflicted for eight years with a contracted knee. After trying every means in her power to get relief both in London and elsewhere, she applied to me. I mesmerised her for several weeks, and she obtained relief; and now can walk with great ease; and is able to walk with her husband—what she could not do before she was mesmerised. She does this with ease, is still improving, and thankful for the change.

*Rheumatic Pains and Contraction of the Arms and one Knee.*

Enoch Crowther, aged 36, Princes Street, Huddersfield, had been severely afflicted five years. For two years he could not lift his arms to his head nor bend his knees. After being mesmerised by me several weeks, he can now use his arms and bend his knee with ease. He is a person of good character. Although he has been so very much afflicted, he has been in one employ for ten years. He is now well and can go through his work with pleasure. He has frequently spoken of his cure before the public audiences at Huddersfield and Holmfirth, where he is well known.

*Contraction of the Hip.*

Eliza Ann Staley, of Holmfirth, near Huddersfield, aged 20 years, had been afflicted for nine years with a contraction of the hip, and could not bear her weight on the side affected for nine years. After having been operated on by me for one week, she can now walk well and stand on her foot, to the astonishment of her friends. She is still going on with mesmerism, and I expect she will soon be cured completely.

*Severe Spinal Affection.*

Ann Cotton, of Crossland Moor, near Huddersfield, aged 17, has been very much afflicted for four years, and not able to walk for two years. After being put into the mesmeric sleep a few times, she began to walk alone, to the astonishment of her mother and friends. As she is now improving fast, she expects to run about shortly.

H. HUDSON.

6, Nile Street, Liverpool.

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IX. *On the claims of Dr. Robert H. Collyer in reference, 1. to the original excitement and stupefying of distinct Cerebral Organs by Local Mesmerism; 2. to the original suggestion of preventing pain by the inhalation of narcotic vapours; and 3. to the original production of the phenomena absurdly called Electro-Biology.*

“Another error is, that men have used to infect their meditations, opinions, and doctrine with some conceits which they have most admired, or some sciences to which they have most applied; and given all things else a tincture according to them, utterly untrue and improper. So have the alchemists made a philosophy out of a few experiments of the furnace; and Gilbertus, our countryman, *hath made a philosophy out of the observations of a loadstone*.”—LORD BACON, *Advancement of Learning*, book i.

“The electrical operation, concerning which Gilbert and others since him have made up such a wonderful story, is nothing else than the oppolition of a body, which, excited by friction, does not well tolerate the air, and prefers another tangible body if it be found near.”—LORD BACON, *Novum Organum*, book ii.\*

1. IN our Third Number, at p. 237, the origin of the discovery in 1839 of the possibility of exciting and stupefying distinct cerebral organs by local mesmerism was fully detailed. The discovery was made *quite accidentally* in 1839 by Dr. Collyer, at Pittsfield in North America, but remained unheeded by him and unknown both there and in England. In fact, Dr. Collyer in 1842 declared that he had been mistaken, and that the phenomena had arisen from unintended suggestion alone.

In May, 1843, he published a pamphlet entitled, *Psychography, or the Embodiment of Thought, with an Analysis of Phreno-magnetism, Neurology, and Mental Hallucination*, in which he most positively denied that the organs were *ever* excited by any force transmitted from the fingers.

“At a party, when mesmerism was the topic of conversation, he threw into the mesmeric sleep a young lady who had always refused to allow him to examine her cerebral development. He took this opportunity of examining it with his hands, and, to his astonishment, as he touched over the organs of Self-esteem, Combative-ness, Wit, &c., the respective faculties went into action. He was, however, already so excited with the occurrence of clairvoyance at this period that he confesses he paid very little attention to the circumstance. In Louisiana, during the following spring, he produced the same results; and, having become a lecturer on mesmerism at Boston, in the spring of 1841, he publicly demonstrated such facts

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\* What would Bacon think of this his own folly were he to come again upon the earth and witness all the facts now ascertained in the science of magnetism and electricity?

Since he could write thus foolishly, we cannot wonder at the writings of the medical profession against our mesmeric facts, obvious, great and most blessedly useful, though they are.—*Zoist*.

there as early as May—above two months before any other person in America pretends to have made similar observations. However, in October, 1842, he was convinced that he had been mistaken, and declared that he had claimed priority of what he no longer held to be a reality. He does most *positively deny*, in the pamphlet published two months ago, ‘that the organs *were ever excited* by the *transmission* of any force from the fingers.’”\*

After he had witnessed experiments made without the possibility of suggestion, he still adhered to his scepticism but ascribed the effect to the power of the operator’s will.

This fancy, however, was completely dissipated by Dr. Elliotson’s experiments, in some of which small pieces of paper were put upon the organs of a sleep-waking patient highly susceptible of the effect, and certain organs excited through mere pointing at them without the possibility of the patient’s knowledge of what was doing, and by a person ignorant of both mesmerism and phrenology and of the purpose for which he was requested to point: no body looking at what he did, till the excitement of the respective organ manifested itself by external signs, when the mesmerist turned round and found the manifestations were those of an individual organ that had been and was still being pointed at. These results were the more remarkable, as the organ of the side only which was pointed at was excited in this patient: so that if pride, rage, or attachment was pointed at on one side, the corresponding arm performed the action of pride, rage, or affection: and a different organ on the opposite side might be thrown into action. For instance, at the same time, the right hand and arm would squeeze and embrace and the left arm repel and strike. Let the scoffers at phrenology and mesmerism study and get over, if they can, the exquisite facts which prove the truth of the two sciences at once, and which are detailed in both No. III., pp. 239—246, and No. VI., pp. 222—233. In all physiology and psychology nothing can surpass, and few things approach them, in interest and wonder. But cells, and fibres, and all minute anatomy, requiring the microscope; and the humble functions of nutrition or vegetable life (albeit all worthy of our careful study) forcibly attract the attention of the generality of medical minds, which seem at present unable to appreciate the higher matters of our nature.

The fact unintentionally noticed by Dr. Collyer was too astounding for his belief: and he ascribed it to suggestion. Yet the fact was but an instance of local mesmerisation; like the stiffening of a finger by a pass along it or pointing at it,

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\* *Zoist*, No. III., p. 237.

and the relaxation of it again by breathing upon it. This was very excusable in him, but he must now regret that he did not ascertain by an easy experiment whether this explanation was just.

Mesmerisation of distinct cerebral organs is on a footing with the production of every other mesmeric effect. Every one may result from imagination, and this may be produced by suggestion; and, to prove a mesmeric phenomenon to be genuinely mesmeric, perfect care must be taken to prevent the patient from knowing what is being attempted. When the patient does know, and expects the effect, we have no right to assert that the effect, whatever it be, is from simple mesmeric agency. In truth, by suggestion you may in some persons excite the manifestation of particular faculties by touching any part of the head or any part of the system—body or extremities.

A long while afterwards, when Dr. Collyer witnessed the mesmeric excitement of distinct cerebral organs in circumstances where he saw that suggestion was impossible, he ascribed the effect to the operator's will. But in Dr. Elliotson's experiments, mentioned above, this explanation was out of the question, since the operator had no idea of what he was doing, and one was equally ignorant of mesmerism and phrenology and mesmeric phrenology and no other person witnessed to what organs he was pointing. Nay more, by the strongest will which Dr. Elliotson can exert, and with staring at the seat of the respective organs, he has never been able to excite one of them in this patient.

In the matter of the mesmeric excitement of cerebral organs Dr. Collyer, therefore, has no pretension to merit. Mr. Mansfield discovered these facts in 1841 in Clare Hall in the University of Cambridge.\* We had always understood that Mr. Mansfield's facts were equally the result of accident in 1841 with those of Dr. Collyer. But recently Mr. Mansfield has anxiously assured our readers that there was no accident in the matter;† but that his facts resulted from what he calls *induction*. By this we suppose he means that he was *induced* to make the experiments by reflexion. He now asserts that a lady in sleep-waking, on hearing a discord which distressed her, assured him in answer to his enquiry that she felt pain in the organ of Music. This, however, was not mesmeric excitement of a cerebral organ. He calmed the pain by putting his finger over the organ, as pain is calmed by mesmerists habitually. He says that he fol-

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\* See No. III., p. 238.

† No. XXXVIII., p. 226.

lowed up the facts which he witnessed, and made the discovery by reasoning, by investigation. His friend, Mr. (now Sir John) Gardiner, soon joined him in the investigation.

This account by Mr. Mansfield is not the same as that which was given by Dr. Elliotson in the Phrenological Association on the authority of two gentlemen who were present when Mr. Mansfield announced his discovery, and who were present when this account was read. Neither has expressed that it was inaccurate, and it stood in the pages uncontradicted till Mr. Mansfield wrote to *The Zoist* in 1853, as we have stated. His letter was a little eccentric, and so full of blots and alterations that these struck us. If we take his last account we see no mesmeric excitement of any organ. His merit, however, is that of following out the subject. Whether the fact which he followed out presented itself to him accidentally or not, his merit is indisputable, great, and sufficient.

2. We some time ago received the following letter from Dr. Collyer, and press of matter has caused it to remain unprinted till now, as we were desirous of making it the groundwork of an article.

“ San Francisco, California,

“ May 24, 1852.

“ For *The Zoist*.

“ To the Editor.

“ You will confer on me a favour by republishing the enclosed communication.

“ The whole merit of the discovery of inhalation to produce unconsciousness or nervous congestion of the brain, and abstracting sensibility from the rest of the body, so that surgical operations can be performed without pain, is due to mesmerism ; and had it not been for my mesmeric investigations, the important fact ‘ *that all stimulating and narcotic vapours produce insensibility* ’ would, in all probability, have remained as an undeveloped law of nature until this day. I think it is in the Fifth Number of *The Zoist* that you refer to my claim ; and by referring to the pamphlet in the possession of Dr. Elliotson, entitled *Psychography*, &c., published in 1843, it will be there seen that I declare, in several places, the *identity* of the condition induced by mesmerism and inhalation. Dr. Morton was a resident dentist of Boston, and attended my lectures, and saw my experiments in 1842 : it was not until 1846, when I was in Europe, that he pretended to have made the discovery.

“ Yours truly,

“ ROB. H. COLLYER.



"N.B. It was in 1846 that a Dr. Collier died in England: perhaps Dr. Morton, like many others in the United States, supposed it to be myself.

"*Electro-Biology*, as it is called, is also fully explained by me in the same pamphlet: I called the condition 'induced mental hallucination.' I made all these experiments in the *waking state* in 1842 and 1843."

We could not excite the slightest attention of the medical profession to the importance of performing surgical operations without pain, notwithstanding before their eyes were the case of painless amputation at Wellow, Nottinghamshire, read at the Royal Medical and Chirurgical Society, and all Dr. Esdaile's gigantic painless operations in India, as well as many operations of all kinds in Great Britain, America, and the West Indies. How on the promulgation of the anæsthetic power of ether they all became not only convinced of the possibility but of the duty of preventing pain in surgical operations, is shewn in our Seventeenth Number: the whole profession became frantic,\* and the enthusiasm was the greatest in every one who had been the most bitter against mesmerism and most indifferent to the duty of preventing pain—Dr. (now Sir John) Forbes, Mr. Liston, Professor Miller, Mr. Lawrence of Bartholomew's Hospital, and numerous leading and minor practitioners in town and country, and every antimesmeric dentist.

In the *Daily Alta California*, of May 4, 1852, Dr. Collyer published the following letter:—

"THE ETHER CLAIM IN CONGRESS.—ARREST OF DR. JACKSON.—The House Committee have decided upon awarding one hundred thousand dollars to Dr. Morton for his discovery of ether. Dr. Morton has caused the arrest here of his competitor, Dr. Jackson, for libel.

"Is it possible that Congress has awarded one hundred thousand dollars to Dr. Morton, of Boston, for the use of ether in surgical operations? I cannot divine the merit of merely making the application, when the principle was laid down years previous, that '*the exhalation of all stimulating and narcotic vapors would produce nervous congestion of the brain analogous to that produced in the mesmerised person.*' Nor could Dr. Morton have been ignorant of the fact, that in the city of Boston in the year 1842, experiments were made publicly and in private by me, in order to prove 'the bowl of molasses experiment' as it was facetiously called by the press at the time. I made persons inhale the fumes from alcohol, olibanum,

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\* See Dr. Elliotson's article, entitled "*On the Art of suddenly restoring the Moral Feelings and Intellect to activity in large masses of Mankind*," No. XVII.: April, 1847.

opium, stramonium, &c., and induced a perfectly unconscious state. These results were the topic of conversation throughout the Union. I was not, however, satisfied with allowing these experiments to pass unrecorded, and accordingly published a pamphlet in 1843 at the Philadelphia *Ledger* office, called *Psychography, or the Embodiment of Thought*; wherein, at pp. 26, 27 and 28, I distinctly and unequivocally declare that the 'inhaling of narcotic and stimulating vapors will induce the peculiar congestion of brain.' I also secured the copyright, by entering the pamphlet in the District Court of Pennsylvania. I am also certain that some 500 copies now remain at the *Ledger* office.

"The subsequent use of chloroform in preference to ether corroborates my position, 'that all narcotic and stimulating vapors will produce the congestive condition, the degree of unconsciousness depending on the particular quality of the ingredient used.'

"I conclude by stating, that all the dentists of Boston in 1841, '42 and '43, used to mesmerise their patients and extract the teeth, during that state, without pain.

"The pamphlet referred to was extensively sold in New York and Boston. Dr. Morton dates his discoveries in 1846!

"By giving this letter publicity, you will confer on me an act of justice. Yours, &c.

ROBERT H. COLLYER."

In the pamphlet to which Dr. Collyer refers, we can discover mention of only the power of vapours to prevent sensation; not any account of surgical operations performed painlessly.

At p. 26 we read :—

"The magnetic or congestive state of the brain is often accompanied by that exalted condition of mind, called *CLAIRVOYANCE*. Then, the faculties seem to have hardly a limit of action; time and space are annihilated; the secrets of the past, present and future are brought within the immediate range of *THOUGHT*.

"The power to induce this state of the nervous system is not confined to the *nervo-vital* fluid from a second person. The same state of things may be brought about by mental excitement, accompanied with muscular action; the inhaling of narcotic and stimulating vapors; the abnormal condition, as manifested in somnambulism, trance, catalepsy; or by the will of the individual himself, as was the case with Apollonius of Tyana, Emanuel Swedenborg, Mahomet, &c."

The peculiar instances of Mount Parnassus, &c., are then related.

In the third of Mr. W. Watkiss Lloyd's very learned papers (No. XI., printed in October, 1845), before the days of ether and chloroform inhalations, this gentleman says :—

"These instances suggest the question whether experiments

may not be advantageously directed to test the efficacy of the gases in inducing mesmeric coma or somnambulism, or influencing it when produced. (The effects of nitrous oxide, or laughing gas, are very analogous to mesmerism.) The presumption in favour of their influence in this way is strongly supported by some statements of Strabo, xiv.

“Between Tralles and Nysa is a village of the Nysæans, in which is a Ploutonion, with grove and fane of Ploutòn and Korè, and a Charonian cave of a very wonderful nature. For they say that the sick who resort to these gods for cure go thither and live in the village, near the cave, with those of the priests who are skilled, and who sleep on their account (the vicarious *incubatio* familiar to us in Egypt and Greece), and prescribe modes of treatment from their dreams. Frequently also they take them into the cave and place them there to remain in quietness and without food for several days as if in a state of hibernation.’”

“The nature of the cave is apparent from what follows,—

“Every year at a festival a bull was taken to the cave, and, being sent in, after a few steps fell dead.’ *μικρον προσελθων πιπτει και εκπνους γινεται.*”

This is a clear suggestion : but Mr. Lloyd does not belong to the medical profession, and could not easily prosecute the subject experimentally.

3. As to what is absurdly called electro-biology, the following passages occur in Dr. Collyer's pamphlet :—

“Persons there are, and by no means a few, who can be acted on at any time, imaginatively, so as to produce extraordinary results. The imaginative action is the operation of the mind from information previously acquired. That is, if a person, who has been accustomed to the use of ipecacuanha or tartar emetic, should take an inert substance, supposing it be ipecacuanha or tartar emetic, the operation would take place as effectually as if the real article had been administered.

“When a person has been charged with the nervous force, and is a good recipient, he or she can be acted on when awake. Any part can be acted on independent of the rest of the body, even before any attempt has been made to produce the unconscious or congestive state. This experiment was first performed by me in Boston, in the spring of 1841, on Mr. Nichols, a dentist; I then magnetized his arm, and it remained rigid for several hours after; since which time I have fixed any part of the body, in a moment, in a perfectly immovable condition.

“Mental hallucination can at any time be produced on persons in the waking state, who are recipients to the agency, with much more power and marked results than during the mesmeric state.

“I have made persons, when perfectly awake, believe themselves to be partaking of a good dinner; they would in their own minds be filling their plates from empty dishes. I could successively

change the nature of their food, make potatoes turn into apple-dumplings, a turkey to a leg of mutton, water into brandy, sugar into aloes, or a piece of wood into a stick of candy. In one instance I took four persons and pressed their thumbs; they all immediately commenced reeling as if intoxicated; I then restored them in an instant; would obliterate from their memory the occurrence which had just transpired, and alternately bring them vividly to their recollection, and cause them to scream with agony on placing a piece of money in their hands, they feeling all the torture of burning metal when placed on their skin. I made two persons at the same time believe themselves bottles of ginger beer; they distinctly heard the fermentation within, and desired me with all earnestness not to pull out the cork, for that would kill them. I made a man fancy himself a general officer, a locomotive, &c. In fact I know not a single condition but what may be brought about by the action of the mind of the operator."—p. 17.

X. *Cure of a Painful and Contracted Hand with Mesmerism.\**  
Communicated by Dr. Elliotson, from Mr. Harrison.

Galileo wisely says of Gilbert, "I extremely admire and envy this author. I think him worthy of the greatest praise for the many new and true observations which he has made, to the disgrace of so many vain and fabulous authors, who write, not from their own knowledge only, but repeat everything they hear from the foolish and vulgar, without attempting to satisfy themselves of the same by experience: perhaps that they may not diminish the size of their books."—*Drinkwater's Life of Galileo*, p. 18.

To Dr. Elliotson.

7, Alfred Terrace, Queen's Road, Bayswater,  
Feb. 26th, 1855.

My dear Sir,—At last I send you the case of injured hand so rapidly restored to usefulness by mesmerism. You should have had it long ere this for publication, had the cure been perfect when I discontinued the employment of mesmerism. My patient, Mrs. Kellow, of Stonehouse, near Plymouth, and widow of Capt. Kellow, an officer in the Royal Marines, was obliged to wait till last September for an opportunity of renewing the treatment which rendered the cure complete. She narrates her case herself, and readily consented to its publication for the benefit of others.

I am, dear Sir, your's truly,

JOHN HARRISON.

J. Elliotson, Esq., M.D.

About two years and a half ago, I met with a severe accident. At first I thought that I had pricked my hand

\* See a similar cure by Dr. Elliotson in No. XI., p. 318.

with a broken needle, but it subsequently proved that the needle was broken in my hand, which lost its usual strength and became very stiff and painful. About a fortnight after the accident I attempted to write, but the attempt produced severe cramp. This was about four o'clock in the afternoon. It seemed as if the arm was being torn from the socket, my side even appeared affected, and the torture was indescribable, and continued until the next morning, when it ceased. I then suffered from a feeling of sickness, and all the symptoms of fainting without really losing consciousness. This continued until the afternoon, when I experienced a strange sensation in the head, yawning frequently; and sometimes I was without the power to do so, but annoyed with the desire which increased with the inability to satisfy it. I began to lose power over the jaw, which felt stiff. I then became alarmed, felt nervous, and could not keep still. This state of things continued until five o'clock, when I called in my medical attendant, who extracted a piece of the broken needle about the length of the mark within the brackets ( ——— ). I frequently suffered from a sensation of sickness and much nervous derangement after the extraction of the broken piece of needle: but not from the other sensations. The second finger was rendered quite crooked, and the hand contracted. I was obliged to keep it in a sling, and could not use it. At times I suffered great pain, any movement causing the veins and hand to swell considerably. My nerves were much shattered, and I suffered from sleeplessness. About two months after the extraction of the piece of needle, and when in great pain, Mr. Harrison, who was spending the evening with us, offered to mesmerise my hand. He did, and relieved me almost immediately of the pain, and my finger became more pliant. After one or two sittings I was so relieved that I could use my hand, which before had been useless, in knitting and working: but the exertion caused pain and a rush of blood to the hand.

Eight days after Mr. Harrison commenced, so wonderful had the improvement been that I was able to play rapid tunes on the piano; but such exertion caused some stiffness. Mr. Harrison did not continue the mesmerisation, but directed that it should be continued. This unfortunately was not done. I always experienced the sensation of something cold passing over my hand when being mesmerised, and a feeling of comfort and tranquillity both during and after mesmerisation; no sleep at the time, but great improvement in my sleep at nights. About the middle of last August, after having suffered much from mental anxiety, causing sleepless-

ness, and a most distressing tension of nerves, I went to London, and during a fortnight my health became improved, and my sleep was sound. Mr. Harrison seeing that my hand was still contracted, and that the veins swelled after exertion, which I was unable to continue for any length of time, advised me to be mesmerised by Mons. Ricard, a powerful and experienced mesmerist. Mons. Ricard induced sleep for the first time, and, while conscious, I experienced a warm sensation, and as if sparks were thrown at my head. This I continued to feel, but did not sleep during mesmerisation after the first time. The *second* time he mesmerised me, I recovered the *perfect* use of my finger, unaccompanied by any painful feeling, or the swelling of the veins, redness, or fatigue. The finger became as straight as the others, *and the hand recovered its straightness, and this after only two sittings.* While mesmerised by Mons. Ricard I always felt drowsy, and, although I did not sleep after the first sitting, my eyes would at times close involuntarily, and it was necessary for me to strain them in order to get them open; and I once felt as if some gummy substance had caused the lids to adhere. One afternoon I slept after being mesmerised, although strangers were in the room. My face and hands always perspired very freely. My attendance on Mons. Ricard continued with much irregularity for two months, when he left town. Some of my old sleeplessness and restlessness returned on the discontinuance of mesmerisation. I was too little acquainted with the subject to attribute this to the right cause at the time.

My hand has continued ever since the second mesmerisation by Mons. Ricard, perfectly straight and free from pain, swelling, and inconvenience after exerting it.

7, Phœnix Place, Stonehouse, Plymouth.

XI. *Fatalism and Free-will considered in themselves, and in relation with Phrenology.* By M. A. CASTLE, M.D., Montmorency, near Paris.

"But this I confess unto thee, that after the way *which they call heresy*, so worship I the God of my fathers, believing all things which are written in the law and in the prophets."—*Acts of the Apostles*, xxiv. 14.

PART I.

A PHRENOLOGIST, as any other thinker on the subject of man's nature, may hold fatalist and materialist doctrines, but it does not follow, because some phrenologists are fatalists

and materialists, that all are necessarily such. It will ever be found that the phrenologist who upholds these doctrines has not deduced his convictions primarily from phrenology itself, but, accepting the *principles* of this science, connects them with his previously-formed opinions.

Whoever impartially investigates these questions, must be convinced that they remain just where they were before the existence of Gall's system.\* Indeed if fatalism attaches necessarily to phrenology, it must do so equally to all systems of philosophy which admit natural diversities of character among men. For the question of the existence of *cerebral organs* as media for the manifestation of these different propensities does not change the fact which the simplest observation sustains, of the diversity of primitive mental endowment.

Few men, whatever may be their theories on the subject of necessity, are really fatalists, that is *practically* such. There are few who are not at times conscious of choosing between alternatives, and the act of choosing implies that man believes himself not to be passive in the general movement of things.

On the other hand, the idea of *absolute freedom* is no less fallacious than that of *absolute necessity*. Both extremes are dogmatic. Absolute freedom cannot be conceived by the finite mind, whereas *relative freedom* can.

Free-will, in an absolute sense, implies what science rejects as impossible, viz., something free from laws. What can free agency mean, indeed, but the power to act *unimpelled*? And an unimpelled will is a contradiction of terms, since will cannot be conceived without motive. Will, then, being in relation with motive, is governed by *laws*, consequently is not free.†

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\* This is asserted by all sound cerebral physiologists.

“If these are *facts*,” (the correspondence between the heads of endless well-known individuals and their mental character,) says Dr. Elliotson, “all objections on the score of fatalism and materialism are unworthy of attention. Because no rational or religious person believes that one truth can contradict another: or that a truth can lead to anything but good. But, in reality, phrenology gives no *additional* support to such views. It leaves all questions of fatalism and materialism where it found them.” *Human Physiology*, p. 398.—*Zoist*.

† “Our liberty,” says Voltaire, in his charming article on Liberty, “consists in the power of doing what our will requires of absolute necessity.”—*Dictionnaire Philosophique*.

“Every thought, feeling, and will, is merely cerebral action: when we will, this cerebral action results of *necessity* from something which is sufficient to excite it. *Everything in nature has a cause*; and everything or effect results of *necessity* from the cause, in the circumstances. *We cannot will without a cause*, and this cause produces the result, and makes us to will, of *necessity*. When

It is this tendency of philosophers and theologians to deal with the absolute,—to seek to express what is beyond our intelligence and the power of language, which has rendered so abstruse certain philosophical questions, and none more than that we are considering.

Metaphysicians and divines will continue to hold arbitrary and irreconcilable doctrines with regard to man's nature, so long as they prefer their own speculations to the study of that nature by the method adopted in all scientific researches, viz., that of strict observation and induction. By this method it will be proved that man is both necessitated and free,—that neither his freedom nor his dependency can be absolute. The task of the philosopher is to point out the *conditions* which determine the ascendancy of the one over the other.

In order, then, to study will in connexion with motive, he must first view it under its simplest form, namely, as *instinctive* will, (a term we use in contradistinction to the higher manifestations, as *free* or *rational* will,) and to this end must trace it to its origin, as evidenced in animals, in whom we first see beings influenced by motives.\*

If to recognize in animals a germ of the most elevated human faculty be revolting to some minds, it can be so only from ignorance and mistaken pride; for if certain satirists have levelled man almost with the brute creation by defining him as a "*speaking animal*" and an "*animal clothed*," it is not the less true that by observing his points of contact with inferior beings we discover most clearly in what and how much his nature differs from their's.

Animals have desires, but none which can be called *moral*, or which tend to perfect their nature. Their instincts tend no farther than to the preservation of their existence and of their kind.† Instruction has but limited influence on them, and adds nothing to their happiness.

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we control an inclination of our brain, some stronger motive in our brain, some stronger motive excited in the brain of *necessity*, by some causes, makes us of *necessity* to will to control it—to resist it, and the stronger wish succeeds. Our inclinations depend in health both upon the excitability and strength of the respective portions of the *brain*, native and from mental training, and upon the influence which they experience at the time from external causes of excitement: and in disease upon all the causes of disease that can act upon the brain."—Dr. Elliotson, in No. XII., p. 418.—*Zoist*.

\* It is usual for writers in France to say man and animals. But man is as really an animal as a horse or a fly; and therefore in our Journal we always write man and other animals, or man and brutes. Man is an animal, and all animals but man are brutes.—*Zoist*.

† Brutes have attachment to individuals of even other species than their own. They likewise sometimes exhibit benevolence: a strong dog will sometimes prevent another from injuring a small one, or another brute from injuring a child. An account appeared a year or two ago of a horse that plunged into the water to save a man.—*Zoist*.



Man, on the contrary, modifies man by instruction, as generation does generation. He has, moreover, as one of his peculiar prerogatives, a *spontaneously progressive intellect, and an indefinite expansibility of feeling*. Thus, present happiness can be such to him only on the condition that he believes in its continuation. The more elevated his nature, the more the future is mingled with the present in all his aspirations. It is this very capacity in man of indefinite expansion and culture, which constitutes the law of human progress.

Nothing analogous can be observed in animals. They have no notion, as they have no desire or power, of changing their primitive condition. When such change takes place, it is through the agency of man; and, his influence ceasing, they fall back to their former state. Neither the past nor the future exist for animals; they know only the present. The foresight and memory which they undoubtedly manifest at times, are rarely aught but a result of the instinct of self-preservation, or at most, of *rudimentary* intellectual faculties.

If such wide distinctions exist between the animal and the human species, why not recognize also the points of analogy between them? Is it not folly to deny what on examination is undeniable, that they are not formed on totally different principles, either as regards physical structure or mental endowment?

In fact, the study of man shews his system to comprehend all the elements of inferior creations. He feels, hears, sees, by the same organic arrangement as animals. What are termed his inferior instincts, his affections even, are found in animals. Courage, cunning, maternal love, fear, exist in them, and manifest themselves by a cerebral organization analogous to ours. A like analogy may be traced between their intelligence, however rudimentary and narrow its sphere of action, and our own. It is difficult to conceive how Buffon and other intelligent writers could limit the minds of animals to *sensation*, denying them any kind of *ideas*; for nothing would appear more evident than the fact of their having not only *ideas*, but even, as Condillac maintains, a certain degree of *reasoning power*.\* However limited these may be, they

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\* "Brutes, the object of all the contempt of the ignorance and pride of man, have so many things in common with him that naturalists are sometimes at a loss to say where the brute ends and man begins. Brutes are engendered, born, and nourished according to the same laws as man: their muscles, vessels, bowels, and nerves are nearly the same and perform the same functions: they have the same senses and use them in the same manner: they are subject to the same emotions,—joy, sorrow, fear and terror, hope, envy, jealousy, rage: they have most part of our inclinations: they are excited to preservation like ourselves: they love

would be recognized as intellectual phenomena, if manifested in children or in men to the same degree.

The difference between man and animals lies however not only in the higher development of man's faculties, but in the addition of new and superior mental elements. These new faculties do not supersede those possessed in common with inferior beings; they exalt these, and their mission is to fit man for higher destinies.

Thus the instincts acquire a wider range of action in proportion as they unite themselves with moral feelings, and, when these two classes of faculties are enlightened by intelligence, they become unlimited in desire, and ingenious in the means of procuring satisfaction.\*

and take care of their young: they are attached to one another and to man: are courageous and boldly defend themselves and their's against their enemies: like us they support themselves with vegetables and other animals: they have the feeling of property: and, while some are cruel and sanguinary, others have pleasure in merely stealing; they are sensible to blame and disapprobation: they are mild, docile, and compassionate, and assist each other: some are vicious, indocile, intractable, obstinate: they remember kindness and injuries, and are grateful or spiteful: they are cunning and circumspect: they judge of the future by the past, and take necessary precautions against threatening danger: they correct their judgment and their failures by experience: they have an idea of time and foresee its periodical return: they possess memory: they reflect and compare: they hesitate and determine according to the most powerful motive: they are capable of a degree of individual perfectibility: they have the power of abstraction: they communicate by means of articulate language or gestures their ideas, wants, and projects: they acquire sagacity and knowledge through circumstances which compel them to be more shrewd and cautious: they balance the evil consequences of certain actions which they recollect, with their present desires: they carry out plans considered and agreed upon among many individuals: they are well acquainted with each other: they sing or are sensible to music: they have wonderful local memory and they travel: many construct: some even count: their actions often display moral sentiment or sense of justice and injustice, &c. We should be almost tempted to say with Lactantius, that, except the religious feeling and the knowledge of the existence of God, there is no moral or intellectual faculty the first germs of which are not found among some or other of them. If this comparison is thought to degrade man, I answer with Pascal that, if it is dangerous to make man see too clearly how near he is to brutes without pointing out to him his grandeur, or to make him see his grandeur without his lowness, it is still more dangerous to let him remain ignorant of both. We shall not the less recognize in this work the distinguished place which the Author of nature has assigned to him: his real advantages are brilliant enough to establish his superiority of themselves without our having recourse to what is repugnant to experience and natural history. The true detractors of the human race are those who fancy that the dignity of man must be maintained by denying the intelligence of brutes. St. Gregory of Nyssa (*de hominis opificio*, Basilæ, 1567: ch. xviii.) and St. Augustin (*Lib. de vera religione*) long since pointed out the necessity of comparing man with brutes." Gall, *Fonctions du Cerveau*, t. i., p. 56.—*Zoist*.

\* "The being who has the most faculties, the greatest equipoise of his faculties, and the most knowledge, has the greatest range of liberty. If a person acts wickedly or absurdly from hearing necessity advocated, it is because certain motives become extinguished in him and his range is contracted. It results that we should educate and give as many and as good motives as possible; and, when we

Will in man is *instinctive* when, as in children or animals, it is employed to satisfy desire, uninfluenced by reason. So exercised, it is but *blind* or *impulsive*.

But when two desires, tending in opposite directions, manifest themselves *simultaneously*, and when intelligence intervenes to weigh the one against the other and to judge, there exist the conditions for the exercise of *rational* or *free-will*.

It follows from these observations that *will*, of that kind which we have distinguished as *instinctive*, differs in man and animals only in so far as the *impulses* differ from which it springs. But in man only does will acquire, by the *reaction of intelligence upon instinctive and moral feeling*, the character which justifies its being termed *free* or *rational*.

To consider free-will, however, otherwise than as the power to decide between motives, would be to admit, as has been already said, a power different from all others recognized by science—a power subject to no law, or, as Gall expressed it, “a phenomenon without a cause.”

None of the examples chosen by writers on this subject, to prove that free-will is a power independent of the other mental elements, bear the slightest analogies. It is advanced, for instance, that a man may act with the pure intention of proving the freedom of his will; or, what is considered a still more conclusive argument, that he can and often does act in *opposition* to the solicitation of his passions, even at the cost of pain. Examples are not wanting of men who have suffered torture and death rather than betray a friend or a party or act against the dictates of conscience.

But, in the first case, is it not evident that the “pure intention” itself constitutes the motive? In the other cases, it is equally evident that *alternatives* are present to the mind—that these alternatives involve motives, the *strongest of which determines the will*. If death be preferred to infamy, it is

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punish, we should punish not from presuming that we have a right to condemn, but for the purpose of giving additional motives to good conduct, where there has clearly not been enough of them.”—Dr. Elliotson, *Human Physiology*, p. 409.

“B. My dog possesses as much free-will as myself: he necessarily has the will to run if he sees a hare; and the power to run if his legs are in good order. I am therefore not above my dog: you reduce me to the state of a brute.

“A. These are the poor sophisms of the poor sophists who educated you. You are sadly off in having liberty like your dog. Do you not eat like him, &c.? Would you smell otherwise than with your nose? Would you have liberty differently from your dog?

“B. But I have a very reasoning soul, and my dog hardly reasons. He has simple ideas almost only; while I possess a thousand metaphysical ideas.

“A. Well, you have a thousand times more liberty than it has: that is, you have a thousand times more power of thought than he.”—Voltaire, *ibid.*—Zoist.

because the fear of death is less strong than the love of good and the horror of ill. And, if a man resist the impulse of strong passions, he decides impelled by passions still more powerful, though not so tumultuous. The passions are less tumultuous in their nature, in proportion as the faculties from which they spring ascend in the mental hierarchy, in which the place held by each is *proportionate to the range or extent of its application*. Thus each faculty claims a higher title of superiority\* according as it tends to place man in *harmonious relation with a greater number of his fellow creatures*; and, *the larger its sphere of action, the more numerous are its points of contact with, and the greater its power of eliciting the concurrence of, the intellect*. In other words, in proportion as the faculties rise in the scale, they lose in the *instinctive*, and gain in the *intellectual* element.

For instance, *Approbativeness* or the desire to please, arouses the intelligence more effectually than does *Amativeness*. It awakens examination into the consequences of acts and represses in well-constituted and educated minds the tendency to indulge in brutal propensities, to which those having less Approbativeness and less intelligence would yield without restraint.

Again, suppose inordinate Pride opposed by *conscience*, or the instinct of equity;† the first manifestation of this conscience is a vague impression of pain, of which the intelligence seeks the cause. Memory, imagination, analysis and comparison, develop a distinct intellectual appreciation of duty, or of the equitable relations of one man to another. The whole intelligence, being thus awakened by conscience (with which it has a closer natural affinity than with Self-esteem), finds arguments which neutralize or dissipate pride.

I have endeavoured to establish that free-will is impossible in all cases without an intellectual appreciation of motive. But the reaction of intelligence upon the impulsions does not yet confer the power *to act freely*; it constitutes merely an indispensable *condition* of freedom. The intelligence may

\* The faculties are subject to the *law of the series*, a fundamental law of the human mind, no less than of the external world.

† "I must differ from Dr. Spurzheim in regarding conscientiousness and justice as the same. For conscientiousness may relate to matters in which justice is not concerned. The *social* organs of Love of Offspring, Friendship, Benevolence, Veneration, when they have been disregarded in those who have them large, feel reproaches of conscience no less than these are felt when Justice has been disregarded by those who have its organs large. Conscientiousness relates no more to Justice, than to Friendship, Veneration, &c. The proper term, I conceive, is justice, honesty, fairness, and surely this must depend upon a particular sense or faculty." Dr. Elliotson, No. XII., p. 466.—*Zoist*.

conceive and indicate most clearly, after a due balance of motives, the manner in which will *should* act, and yet the will may remain passive.

To take an example:—The intelligence points out the advantages of following a certain line of conduct, but, if *courage* be requisite for doing so, the decision of the intelligence will be put into execution only if the individual be possessed of an amount of courage adequate to the task.

Of the elements of which courage is composed, one especially is indispensable to the realization of the elections of judgment. This faculty is *Firmness*, and strict analysis shews it to be the principal *executive power* of the will.

Rational or free-will would appear then to present itself under three inseparable aspects:—

- 1st. Instinctive impulsion or motive;
- 2nd. Intellectual option; and,
- 3rd. Executive power.

It is requisite then in the first place that there should exist in the mind conflicting motives of action, for, when human acts spring from instinctive feeling alone, uninfluenced by reflexion, there is, it is evident, no scope for the exercise of free-will, as there is *no option* between alternatives. When this first condition exists, rational will manifests itself in proportion to the development and culture of the intellectual faculties, and the support they derive in the execution of their decisions from *Firmness*.

The necessity for this special power of execution is most strikingly displayed in those frequent mental situations where the superior moral sentiments and the intelligence are not alone sufficient to repress the violence of some energetic passion impatient of satisfaction.

A gambler for instance, who reflects on leaving the gaming-table upon the certain ruin which awaits him, and recognizes the illusiveness of the hope which his own peculiar character leads him continually to indulge, makes for the hundredth time the resolution to reform his habits. His duty to those who depend upon him, dignity and other superior feelings, may all dictate the line of conduct he should pursue; but to-morrow he abandons himself anew to the passion he repudiated yesterday.

In this case and all others where the mind is vacillating and wanting in consistency of purpose, there is inadequacy of the principle of resolution (*firmness*) to resist the force of the passions by which the decision of the intelligence is combated.

Whereas if the degree of firmness were sufficient, it would

find the very condition necessary for its manifestation in the intellectual conviction of the advisableness of one line of conduct rather than another.

In selecting examples of *instinctive* and of *rational* will, we must distinguish those cases where an absorbing and constant passion takes possession of the mind, whose faculties are all directed towards finding its satisfaction, from those in which the mind, drawn in opposite directions by conflicting passions, *chooses* a line of conduct by means of the intelligence, and employs Firmness to maintain its decision.

It is not easy, however, even to the acutest observer, to distinguish between acts of rational and of instinctive will.

For instance, a man may act in the most energetic and consistent manner, follow under difficulties the most inflexible line of conduct, and yet, if he merely obey an impulse which meets with no opposition within himself—if intelligence have not been called upon to decide between two modes of action, there is *will*, but no election or choice, consequently no *free-will*.

It results from these considerations that human will is *never* free in the sense that it can be independent of motive—that it *is* free inasmuch as there is power to choose between motives.

Both the votaries of absolute necessity and of absolute liberty have therefore argued partly in truth and partly in error; since fatality and free-will are *relative* terms.

## PART II.

If the view taken in the preceding pages be correct, free-will must be ranged among the compound powers of the mind, and, like all the other parts of our mental constitution, it will differ in degree in individuals. There are men who, from the primitive constitution of their mind, act almost invariably from impulse, and have not even the notion of self-control. Others, though enlightened by intelligence, are themselves incapable of acting according to its dictates.

We thus anticipate one of the strongest objections brought against phrenology, namely, that it admits the possibility of a want of equilibrium among the instinctive, moral, and intellectual faculties of an individual—of a too great preponderance of some faculties over others. Thus, it is urged, the sentiment and consequently the idea of right and wrong is made to depend on an *organ which may be so poorly deve-*

*loped as to be easily reduced to inaction by the superior force of other more egoistic organs*, if these chance to be more fully developed; so that the robber or assassin is not responsible for his actions, or at least is responsible only as he possesses a little more or less cerebral matter.

This objection appears at first sight to have some weight: but it must be remembered that phrenology, like every other science, is based upon *observation of facts*, and that, when these facts are established, the consequences which result from them must be accepted without hesitation.

If those who would reject phrenology on the score of fatalism, and who deem the objection just stated to be paramount, will follow my argument, they will find that the language of facts is so conclusive that no arbitrary theory can hold against it.

Examined from this point of view, it will be found that phrenology, so far as it recognizes the various aptitudes of different persons, and even the radical moral and intellectual inferiority of some to others, advances nothing new—does but admit a state of things which the commonest observation can verify, and for which this doctrine is in no way responsible. Like every other philosophical observer, the phrenologist analyzes the facts which come under his notice; and is it not an undeniable fact that men exist who denote by their conduct an almost entire absence of all moral and social conscience?

Instead of ignoring such truths, the phrenologist analyzes and compares the phenomena presented to him by human nature, and is led by the strictest process of observation and reasoning to a theory which enables him to propose practical measures of amelioration.

This positive method of studying human nature is the only one by which the philanthropist can hope to discover a remedy for the perverse manifestation of man's instincts and the tardy development of what is good in him.

If this be true, and it is truth of the clearest demonstration, how little do those self-styled defenders of morality and religion understand the best interests of mankind, who would check the investigation of facts, and deny their existence without examination, merely because they are not in accordance with received doctrines!

But the truths proclaimed by phrenology, no less than innumerable other scientific discoveries now recognized, but long denied and declared impious, will sooner or later meet with universal acceptance.

The highest interests of morality and religion cannot be

better served than by the increase and diffusion of the knowledge of natural laws, and, above all, of those which more immediately govern man in his twofold nature, material and spiritual.

The mind has doubtless laws peculiar to itself, but, in the terrestrial condition of man, they are never observed to act independently of physical and organic laws.\* The mind manifests itself very differently through a diseased or ill organized brain and through one which is healthy and well endowed

This truth is indeed universally admitted in *extreme cases*, for no one thinks of denying the connexion between madness and idiocy and a diseased or defective condition of the brain.

The phrenologist, in tracing a like connexion between vicious or deficient characters and certain conformations of the brain, does but apply the same observation of the mutual dependence of organic and mental laws.

But his task does not end here ;—he maintains, and brings facts to the support of his assertion, that man has the power to *create the conditions* necessary for the harmonious, *i. e.*, the *providential*, manifestation of these laws, and hence proclaims the possibility of human progress as a direct effect of human intelligence and will.

Thus when a brain presents a deficiency of those organs on which the higher manifestations† of the human mind depend, if it can be shewn (as we maintain) that such deviation is traceable, not to hazard or a caprice of nature, but to an infringement of natural laws both moral and physical, are we not inevitably led to the conclusion that the means and the condition inflexibly necessary for the progress of humanity lie in implicit obedience to laws ; and, in insisting on this conclusion, does not phrenology recognize at once the *rational will* of man and his *responsibility* ?‡

\* Except perhaps in some cases of somnambulism, in which known organic laws appear to be suspended.\*

† I will consider more at length in a future article why men are more or less favourably endowed from their birth. This inequality may appear to some a crying injustice. But I think all truly philosophical minds will agree that the idea of injustice in the Supreme Being must be rejected as absurd and impossible.

Notwithstanding its close connexion with the subject of the text, this question must be left aside for the moment, as purely speculative, for we are dealing now with only *observable* facts and the consequences to be drawn from them.

‡ Responsibility appears to us to be nothing more than being consciously liable to the established consequences of our own deeds.—*Zoist*.

\* In the case of clairvoyance we should say that some natural laws are suspended, were it in our power to declare that these are natural laws : but the facts of clairvoyance prove that certain facts which have been regarded as natural laws are not so in all circumstances. He who has not witnessed or learned clairvoyance is imperfectly acquainted with the facts of animal nature, and judges from limited knowledge.—*Zoist*.



Responsibility in many cases doubtless rests chiefly with the individual, but the investigation of social facts shews that most frequently it attaches to society in general,—to the ignorance or negligence of the *conditions necessary* to the normal development of every character. The justice of this remark will need no demonstration to those who have reflected on the mutual dependence, the *solidarité*, of all the members of the human family, and particularly of those who, from necessity or by common consent, are in more immediate contact with each other, as citizens of the same nation, or members of the same family. But to illustrate my meaning I will give an example.

Behold a child gifted with that beauty of feature and that cerebral organization which impress us justly with belief in his moral excellence and his intellectual superiority. The child is stolen from his parents by gipsies, or wandering mountebanks, who immediately commence his education in vice by initiating him in the art of begging and stealing. He is rewarded or punished according to the ability he displays, and the success which attends his efforts. Thus his early life passes in misery, and in the continual and exclusive exercise of those egoistical feelings which constant suffering awakens. The very faculties which, well directed, would have contributed to develop the sentiment of honour, and a noble ambition, are enlisted in the service of the vilest passions and the most criminal acts. The intelligence, always limited when unaided by instruction, undergoes a like perversion.

Can we regard this being as responsible in the same degree,—has society a right to demand *as much* from him as if he had been educated in a rich and intelligent family, and a career opened to him in which he might have been useful to his fellow-citizens?

Arrived at manhood, he unites himself with a woman of the class into which he has fallen. A new generation arises, in which the native type of the father is lost. The want of exercise of the highest faculties of his mind has reduced *the corresponding portions of the brain to a state of atrophy almost beyond the reach of excitement*, while those portions appropriated to the mere animal instincts, being alone kept in play, have *augmented in energy and in volume*.

His child *inherits* this perverted character, *represented by a corresponding formation of the brain*. The coronal and frontal regions are depressed, and the occipital region increased.

This modification becomes still more striking in a third

generation, and thus ignorance and misery gradually change the cerebral conformation, and with it the character of man.

We live in a state of society which, whatever may be its superiority compared with past times, is still characterised by incapacity to give a fair degree of satisfaction to the first physical and moral necessities of a large proportion of its members. Such being the case, the very conditions unhappily prevail in which the most egoistical and the least social of the faculties are kept most constantly in play. The farther we descend into what are called, with sad truth, the *lower orders* of society, the more plainly do we see how rare are the occasions in which the highest faculties of the mind can find exercise; and while these lie dormant, the lower instincts even, wanting in their due counterpoise and complement, cannot attain to the exercise of their highest functions, and not only so, but, being themselves continually and painfully repressed, they assume gradually the form of the lowest egoism.

The result of this state of things, continuing from generation to generation, cannot fail to strike every observer in visiting the various quarters of a great city. The difference in the physiognomy and general appearance of those who live in dark and stagnant streets and unventilated houses, and of those who enjoy a certain ease, and dwell in the more salubrious parts of the town, is as striking as the difference in their mode of life and their social position. They almost appear to be of different races!

In the presence of these facts,\* no observer truly desirous to find a remedy for such evils will refuse to recognize that their *immediate cause* lies in the want of adaptation of the material and social medium, to which the miserable and ignorant are perforce confined, to the necessities (physical and moral) of human nature.

If the example I have given above be generalized and carried out into its farthest consequences, it will easily be understood how centuries of slavery or servitude, of misery, ignorance, and the absence of all moral and intellectual culture, have affected to a deplorable degree the cerebral organization of entire classes of society.

At the same time it is true we may seek almost in vain, even in the most favored class of society, for a cerebral

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\* Should any of my readers be unacquainted with the valuable and popular work of Mr. George Combe, *The Constitution of Man*, I cannot too strenuously recommend its attentive study, as a means of acquiring much important information on physical and moral laws in relation to human welfare.

organization which is not yet far removed from the type of excellence to which we believe humanity may attain; nay, farther, that very defective organizations are frequent in the classes which have never suffered privation, and have had all the advantages of education. But these facts are referable to the *same law of procreation* on which I have insisted. In the more favored portions of society, as well as in the disinherited, the highest moral sentiments are too frequently ill-directed or repressed. How few, indeed, are the careers open to men in the actual state of society, which accord *strictly* with elevated principles of morality. *Conscience, for example, finds but little scope in most of the pursuits of life, for, were it listened to, its dictates would too often be in opposition with worldly interests.* If then, a merchant, a speculator, a lawyer, repress habitually the activity of his conscience or his benevolence, *the organs of these faculties will become inert, and in the next generation will present themselves less developed.\**

The native depravity which cannot be denied in some characters, and the want of equilibrium so commonly found among the different parts of the brain, is ever referable to this law: and those, who would infer from such facts a want of justice and goodness in the Creator, have but an obscure perception of the freedom, and consequent responsibility, with which man is invested.

Let those, who accept scientific truth with less unwillingness when supported by authority, remember that the *text* of our argument may be found in the words enounced by Moses:—

“The Lord thy God . . . visits the sins of the fathers upon the children, unto the third and fourth generation of them that hate him, and shews mercy unto thousands in them that love him and keep his commandments.”

To *Physiologists* my remarks on natural laws contain nothing new; but I would call the attention of those, who occupy themselves with the *mental* nature of man, to the necessity of a scientific investigation of the influence of matter upon mind.

So far as the admission of the phrenological facts I have presented leads to the conclusion that man, like all other created things, is subject to the laws of universal nature—so

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\* It may sometimes be observed that qualities are inherited, not immediately, but after the lapse of a generation; but this fact in no way invalidates the law of the gradual modification of cerebral organization (for good or for evil) by procreation.

far I grant that phrenology is fatalist. But *facts* are fatalist in the same sense. Who will maintain indeed that man is free not to be born with certain native tendencies, not to experience hunger, thirst, the inclemency of the seasons, or the debilitating effects of privation and suffering—that he is free not to die?

But if, by his very constitution, he lies under these necessities, he has also a special sphere of liberty. He is free to seek the causes of the evils from which he suffers, and to apply his intelligence to their removal. He is free to use, for his happiness and the amelioration of his condition, the riches which nature offers him with a bountiful hand. He is free, by the study of his own nature, and of his relations with the material world, and with his fellow-creatures, to discover and place himself in *the normal conditions of his being*, thus making himself a co-operator with God in the work of his own elevation.

In recognizing that man possesses a spontaneously progressive intellect, we have declared our faith in his *power* and his *will*. The law of progress (synthesis of all others) is the law of humanity, as of each man individually, and, in order to place ourselves in harmony with this law, we must seek, by the *light of science*, the conditions necessary for the normal and integral development of all the faculties of each individual, and consequently for the well-being of humanity.

Our doctrine then, while shewing how and by what man's liberty is circumscribed, is far from being fatalist, as is the teaching of those who, while proclaiming his absolute liberty, maintain that sorrow is the lot of man, sin the very essence of his nature, and that he must await the grace of God to bring his soul to good.

Who thinks otherwise thinks with me, that man is an *active* being, endowed by the Creator with intelligence and power to place himself in harmony with the general plan of nature, and be happy.

Such doctrine as I maintain is not irreligious—it elevates man by the consciousness of his responsibility and by the aspirations to which it gives rise, it teaches faith in the providence of God, and shews that study may be prayer, that knowledge may be grace, and that obedience is worship.



XII. *Swedenborg and The Zoist again.*

“What thought so wild, what airy dream so light,  
That will not prompt a theorist to write !  
What act so prevalent, what proof so strong,  
That will convince him his attempt is wrong !”

The Rev. GEORGE CRABBE, *Library.*

## TO THE EDITORS OF THE ZOIST.

GENTLEMEN,—It would seem that our good friends of the New Church still feel themselves somewhat aggrieved by the treatment which their founder has received in your pages. My last article on this subject in the January Number has evoked a reply from the *New Churchman*, a monthly journal of the Swedenborgian body, published in London. The respondent, “Gabriel,” asserts in the first place, that the rapping movement of the American spiritualists cannot be pervaded by Swedenborgian doctrines, because the rappers believe in the spirits who are their seeming interlocutors, against which Swedenborg, in his *Diary*, has strongly cautioned his followers in these words:—

“Spirits narrate things wholly false, and lie. When spirits begin to speak with man, care should be taken not to believe them, for almost everything they say is made up by them, and they lie; so that if it were permitted them to relate what heaven is, and how things are in heaven, they would tell so many falsehoods, and with strong assertion, that man would be astonished; wherefore it was not permitted to me, when spirits were speaking, to have any belief in what they stated. They love to feign. Whatever may be the topic spoken of, they think they know it, and form different opinions about it, altogether as if they knew; and if a man listens and believes, they insist, and in various ways deceive and seduce.”

Now it really is a pity that clever men should commit themselves by writing on a subject without having previously studied it. Even from my articles in the January and April Numbers for 1854, “Gabriel” might have discovered that the rappers admit their spiritual friends to be the most shameless liars and counterfeits that ever imposed on the credulity of erring mortals by the pretence of a God-commissioned errand. Not only have the American spiritualists discovered this, but they also quote the very words of Swedenborg, given above, as a justification of their scepticism in reference to much which they hear from their ghostly comforters. To be sure, as the Baron himself believed that some angels were at least occasionally veracious, and that one spirit, whom he conceived to be the Lord, might

be implicitly relied on, so do the rappists also believe that they can discriminate between the false and the true, the real and the apparent, in their heavenly guides. But why has not "Gabriel" discovered all this for himself? How is it that he has presumed to write on a subject wherewith his remarks demonstrate that his acquaintance is not merely superficial and secondhand, but absolutely *nil*.

In his second paragraph, "Gabriel" attacks what he is pleased to call the "strong point" of my letter to the Editor of the *Intellectual Repository*, where I had observed,—

"The evidence of Professor Bush proves a manifest similarity between the fundamentals of Swedenborgianism and Behmenism, and the order of sequence will, I suppose, determine their respective claims to be primal or derivative."

To this very plain statement, what is the reply of the *New Churchman's* correspondent? After simply denying what my statement and the paper of Alfred Roffe clearly prove, an agreement in many essential points between the two illustrious mystics, he thus proceeds :—

"But granting, for the sake of argument, that the fundamental doctrines of Swedenborg and Behmen were the same, what then? Mr. Jackson says Behmen having lived and written before Swedenborg, therefore Swedenborg owed his ideas to Behmen. The absurdity of this conclusion may be made evident from this. Suppose a traveller one hundred years ago had gone to Egypt, had seen Pompey's Pillar, had taken its altitude and described its proportions, and left the record of them in his journal, and supposing I had been in Egypt in 1844, had seen Pompey's Pillar, and had described in like manner its height and appearance, and had published them in my journal, would Mr. Jackson say of my description that it was a derivation from the description of the traveller who had been my predecessor by a century, and whose journal I had never read? Yet absurd as would be this assertion in relation to natural things, it is quite as absurd in relation to spiritual things, which are as firm and definite realities as aught on earth. If my measurements and description of the Egyptian pillar agree with my predecessor, there would hence be a good reason for Mr. Jackson's believing in the truthfulness of both; but such coincidences in relation to spiritual facts seem to have the reverse effect upon his mind."

Now does not "Gabriel" perceive that he has here afforded us a most flagrant example of that *petitio principii* to which one-sided theologians are beyond all others so notoriously prone? That two people may see and describe the same pillar independently of each other, is quite certain—the actual existence of the said pillar being granted, and constituting, in short, a datum of no mean moment for the

solution of the problem, a premise without which affirmation were impossible. But this actual existence of his spiritual pillar is, in the case of the seer, the very thing to be proved, is that whereof all diversely-conditioned minds very rationally doubt, and on which therefore the whole force of whatever evidence may be at command should be concentrated. To base the argument, therefore, on such an assumption, is to defy every rule and example of dialectics, from the Stagyrte to Thomas Aquinas, or even to His Grace the Archbishop of Dublin. Alas! it is precisely this same question of the existence or non-existence of the Baron's spiritual world, whether it, and manifold similar revelations, be God-authenticated verities, or mere shadows and figments of overwrought and diseased imaginations; it is, we say, precisely this, that we so urgently want to have definitively settled—not, however, by the assertion of "Gabriel," but something far more cogent and convincing.

My poor postscript is then quoted, and the following tremendous flogellation administered to its unfortunate author.

"After this, what can we think of Mr. Jackson? He will assert anything rather than admit that, in ignorance, he had made a mistake. He over-estimates immensely the influence and diffusion of Behmen's ideas, to serve his purpose; and, that the infinitesimal portion of his influence that might be received by Swedenborg, produced or modified his doctrines, is preposterous. Nothing but the defence of a foregone conclusion could lead to such an absurd assertion. If the canons of criticism are such as Mr. Jackson affirms, all we can say is, they want mending. Be it remarked, however, that Swedenborg's revelations are not speculations, so in their case the canon is not applicable."

Truly, if "brevity be the soul of wit," the foregoing paragraph must be admitted to superabound in that most desirable quality, for a greater quantity of assertions and opinions was certainly never before compressed within so small a compass. "Swedenborg's revelations are not speculations." Alas! most credent but illogical "Gabriel," dost thou not perceive that this is the very point in dispute? Were the doctrines propounded and the visions described by this most learned but fanciful philosopher, revelations or no revelations, "light from heaven" or the *ignis fatuus* of a once great and gifted mind, tending chaoswards in its decline and fall? But granting them to be quasi revelations, are they on this account superior to all the canons of criticism? Are we then forbidden to try the spirits? If so, the Koran and the book of Mormon are invulnerable, and the rhymes of Johanna Southcote may successfully defy investigation!

But enough of this. If our friend "Gabriel" should ever want an additional instance of "a foregone conclusion" defended by unfounded assumptions and baseless assertions, we commend him to a reperusal of his own lucid article, in which deduction is defied, and logical sequences are ignored, to an extent somewhat astounding to all but readers of the *New Churchman*.

When we find "Gabriel" informing us, that Swedenborg had no predecessors, that his case is unique in history, the only conclusion to which we can come is, that he is altogether ignorant of the phenomena of lucidity, and has consequently mistaken that *rara avis*—an extatic of genius—for a preternatural manifestation. Overwhelmed, and we may say overshadowed, by the awe-inspiring vastitude of one master-mind, he is incapable of perceiving anything beyond the periphery of his favourite teacher, who is therefore to him the alpha and omega of all thought and knowledge. Such a state of mind, however, is not "unique in history:" it has "had predecessors," and is indeed characteristic of the followers of every true Vates. And such, we admit, was Swedenborg; one of an order of gifted spirits, whose appearance on the stage of events is rare, but whose production is nevertheless in strict accordance with the laws of nature. To the careful and earnest study of these, we commend "Gabriel" and his co-believers, feeling assured that nothing is more calculated to liberate men from the prejudices of a school, and restore their minds to the equipoise of an enlightened rationality, than an enlarged acquaintance with facts—that form under which the Eternal reveals himself in time.

J. W. JACKSON.

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XIII. *An instance of Clairvoyance in which the information given was similar to that recorded in Art. VII., but which occurred without Mesmerism and as a dream.* By the REV. CHAUNCY HARE TOWNSHEND. Communicated by Dr. Elliotson.

"And it came to pass at the end of two full years, that Pharaoh dreamed: and, behold, he stood by the river. And, behold, there came up out of the river seven well favoured kine and fatfleshed; and they fed in a meadow. And, behold, seven other kine came up after them out of the river, illfavoured and leanfleshed; and stood by the other kine upon the brink of the river. And the illfavoured and leanfleshed kine did eat up the seven wellfavoured and fat kine. So Pharaoh awoke. And he slept and dreamed the second time: and, behold, seven ears of corn came up upon one stalk, rank and good. And, behold, seven



thin ears and blasted with the east wind sprung up after them. And the seven thin ears devoured the seven rank and full ears. And Pharaoh awoke, and, behold, it was a dream. And it came to pass in the morning that his spirit was troubled; and he sent and called for all the magicians of Egypt, and all the wise men thereof: and Pharaoh told them his dream; but there was none that could interpret them unto Pharaoh. Then spake the chief butler unto Pharaoh, saying, I do remember my faults this day: Pharaoh was wroth with his servants, and put me in ward in the captain of the guard's house, both me and the chief baker: and we dreamed a dream one night, I and he; we dreamed each man according to the interpretation of his dream. And there was there with us a young man, an Hebrew servant to the captain of the guard; and we told him, and he interpreted to us our dreams; to each man according to his dream he did interpret. And it came to pass, as he interpreted to us, so it was; me he restored unto mine office, and him he hanged. Then Pharaoh sent and called Joseph, and they brought him hastily out of the dungeon: and he shaved himself, and changed his raiment, and came in unto Pharaoh. And Pharaoh said unto Joseph, I have dreamed a dream, and there is none that can interpret it: and I have heard say of thee, that thou canst understand a dream to interpret it. And Joseph answered Pharaoh. . . . And Joseph said unto Pharaoh, The dream of Pharaoh is one: God hath shewed Pharaoh what he is about to do. The seven good kine are seven years; and the seven good ears are seven years: the dream is one. And the seven thin and illfavoured kine that came up after them are seven years; and the seven empty ears blasted with the east wind shall be seven years of famine. This is the thing which I have spoken unto Pharaoh: What God is about to do he sheweth unto Pharaoh. Behold, there come seven years of great plenty throughout all the land of Egypt: and there shall arise after them seven years of famine; and all the plenty shall be forgotten in the land of Egypt; and the famine shall consume the land; and the plenty shall not be known in the land by reason of that famine following; for it shall be very grievous. And for that the dream was doubled unto Pharaoh twice; it is because the thing is established by God, and God will shortly bring it to pass. . . . And Joseph was thirty years old when he stood before Pharaoh king of Egypt. And Joseph went out from the presence of Pharaoh, and went throughout all the land of Egypt. And in the seven plentiful years the earth brought forth by handfuls. And he gathered up all the food of the seven years, which were in the land of Egypt, and laid up the food in the cities: the food of the field, which was round about every city, laid he up in the same. And Joseph gathered corn as the sand of the sea, very much, until he left numbering; for it was without number. . . . And the seven years of dearth began to come, according as Joseph had said: and the dearth was in all lands; but in all the land of Egypt there was bread. And when all the land of Egypt was famished, the people cried to Pharaoh for bread: and Pharaoh said unto all the Egyptians, Go unto Joseph; what he saith to you, do. And the famine was over all the face of the earth: and Joseph opened all the storehouses, and sold unto the Egyptians; and the famine waxed sore in the land of Egypt. And all countries came into Egypt to Joseph for to buy corn; because that the famine was so sore in all lands."—*Genesis*, chap. xli.

A CIRCUMSTANCE extremely similar to that of Miss Challand was narrated to me by my friend, the Rev. J. Bowen, Rector of West Lynn, Norfolk, in whose parish the affair happened.

In a cottage not far from where he resides dwelt an honest hardworking couple. One day, the man, who had to cross the river Nene every day for his work, did not return. Another and another day passed, and still he was absent; nor could any search or enquiry discover what had become of him. At length the poor woman fell, one night, into what seems to have been a natural mesmeric trance, in which she

saw the body of her husband lying in the water, at a particular spot near the bank, and so covered with mud as *only* to leave *the right arm protruding to ordinary view*. The woman, on awaking from her trance, remembered all the particulars of the vision, and was so struck with the particularity and vividness of what she had seen that, in the morning, she told her neighbours that she felt sure, if the spot intimated to her were searched, her husband's body would be found. From her accurate description, the spot, which was a long way off, was recognized; and there, sure enough, the body of her husband was found, nearly immersed in and hidden by the mud, but *with the right arm partially protruding*. It was not doubted that the man had fallen into the river by accident in going to his work, and that his body had been carried down to that spot, which was so solitary that only clairvoyance could have discovered it there. Mr. Bowen is ready to vouch for the truth of every particular of this history.

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NOTE BY DR. ELLIOTSON.

Instances of clairvoyance without mesmerisation will be found in Nos. XV., XVII., XVIII., XIX., XX., XXI., XXIII., XXVII., XXIX., XXXII., XXXVIII., XL.

Instances not only without mesmerisation, but as dreams, will be found in Nos. XX., XXI., XXXI., XLI.: and remarks upon clairvoyant dreams by myself in No. XLI., pp. 80—84. In this I mention that clairvoyance in dreams—

“is frequently not a copy, but allegorical, figurative. In my note on clairvoyance in No. XXIV., p. 375, I said:—

“If clairvoyance takes place in dreaming, it may give rise to imagery; and so commonly was this known in ancient times that professed interpreters of dreams were consulted. When I reflect upon the unquestionable unconscious working of the brain, upon its unconscious reception of knowledge from without—upon its unconscious acting upon this knowledge, upon its unconscious and irresistible willing, I can conceive that a clairvoyant may not understand his clairvoyance: and another sagacious person, perhaps another clairvoyant, may be required to interpret for him.”

“These facts all presented themselves to my own observation: and, as in ordinary clairvoyance in the waking or sleep-waking state the clairvoyant information is occasionally given with a degree of hallucination,—as the fancy of an imaginary being or book (No. XXIV., p. 337) communicating it, so such appearances sometimes take place and communicate the information in clairvoyant dreaming.”

The dream of the girl in Suffolk was descriptive: those of

the butler and baker as well as of Pharaoh were no doubt figurative. These clairvoyant dreamers did not understand their clairvoyance, but required another to interpret it for them; and, as no ordinary person could interpret any of the three dreams, though all the magicians and wise men were consulted respecting the dream of Pharaoh, we must presume that one beyond a merely "sagacious person,"—that "another clairvoyant," was required to interpret for them.

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XIV. *The Medical Times and the Edinburgh Mesmerists.*

By J. W. JACKSON, Esq.

"Ye dull deluders, truth's destructive foes,  
Ye sons of fiction clad in stupid prose,  
Ye treacherous leaders, who, yourselves in doubt,  
Light up false fires, and send us far about!  
Still may yon spider round your pages spin  
Subtle and slow her emblematic gin,  
Buried in dust and lost in silence dwell,  
Most potent, grave, and reverend friends, farewell."

The Rev. GEORGE CRABBE, *Library.*

A MAN without enemies may be very amiable, and a cause without opposition pre-eminently respectable; but we may be perfectly sure, that the former is not very energetic, nor the latter very influential. So strangely is society constituted, that abuse is the best test of success, and contumely the surest admeasurement of efficiency. Of all forms of antagonism, that of silent contempt is the most withering: but, as it is the most destructive to its object, so is it the most difficult to its agent. That mesmerism is now really making progress in Scotland, we can no longer doubt, for it has at length aroused the wrath of a London cotemporary. The Edinburgh correspondent of the *Medical Times* has, it seems, at last condescended to become cognizant of the existence of a "so-called Mesmeric Association" in the intellectual capital of the North, and although, as might be expected, considerably irate thereat, still obviously feels it to be a duty incumbent upon him to no longer ignore this heterodox movement.

That even the simplest penny-a-liners are expected to insert more facts than fallacies, or, at the worst, to be so near the truth that people who have witnessed an accident, or attended a meeting, may after a little difficulty recognize its caricature in the morning paper, is, we believe, admitted as an established principle in all well-conducted sanctums of the public press. What then must we think of the capa-

bilities of the gentleman who does our Scotch reporting for the journal in question, when we find him on December 23rd, 1854, informing his confiding readers that "among the alleged cases of cure by mesmerism was one of a boy in the last stage of consumption. However, the professional attendant of this *youth* was present, and gave the story the flattest possible contradiction." This strange metamorphosis of a young lady into a boy, is a mistake which, as she stood prominently forward on the platform, may justly excite a suspicion of,—

"Eyes that scarcely served at most  
To guard their master 'gainst a post;"

And, as her case was also narrated at full length by her operator, and again commented on by her medical attendant, we may also add by way of variation,—

*Ears* that scarcely served at best  
To guard their master 'gainst a jest!

Seriously, does it not indicate that the whole report was got up on the merest hearsay evidence, and sent as "a good hit" at the mesmerists?

This "flattest possible contradiction" by Dr. Dycer, together with his subsequent letter to the *Medical Times* of January 6th, 1855, impugning the statement of Mr. Vernon, the operator, has induced the Committee of the Scottish Curative Mesmeric Association to publish a counter-statement with certificates, which most clearly demonstrate that Mr. V. said nothing more than what he had the full authority of both his patient and her parents for asserting. This document, of which many hundred copies will be distributed, I here enclose.

[It is entitled, *Statements and Certificates as to the case of Miss Margaret Robertson, now Mrs. Rogers*, and we will give extracts from it.—*Zoist*]

*Mr. Vernon's statement.*

"About the beginning of February, 1854, George Robertson, tailor, 3, Calton Hill, came to my house to have a tooth extracted, which I did gratis, and, observing a cataract on his left eye, I proposed to mesmerise it, to which he agreed. I accordingly called at his house, and applied the mesmeric processes to him three or four times a week for some time with so much advantage that he voluntarily appeared, first at one of the weekly meetings of our society, and afterwards on the platform at a public meeting in the Calton Convening Rooms in April, where he stated that he had received much benefit from mesmerism, and saw much better than he had

done when I commenced the treatment of his case. I afterwards ceased to mesmerise him, because he would not give up the use of ardent spirits, which I thought would prevent a complete cure.

"During one of my visits, he and his wife requested me to see their daughter, Margaret, who had come home from service in bad health. On being introduced to her, I was told by her father, and subsequently by herself, that she had a short dry cough, and was in the habit of spitting up much gross matter,—that she had a severe pain in her left side, which greatly affected her breathing,—that she had violent pains in the back of her head, which occasionally caused partial blindness, and that she had not enjoyed sound natural sleep for some time. She also shewed me a recipe for a preparation of opium,—a common sleeping draught, which she had been taking. Feeling interested in the case, and being convinced mesmerism would be of essential service to the young woman, with the entire concurrence both of the parents and of herself I immediately commenced to make passes, especially over her left side, the seat of the pain she complained most of, after which she expressed herself much relieved. Before leaving, I mesmerised some water for her to drink, and recommended her to substitute it for the medical draught to procure sleep. On calling next day, Margaret told me that she had followed my instructions,—had not taken the opiate, but had drunk the mesmerised water, and had enjoyed a sounder sleep than she had done for three weeks previous. I continued to visit and make passes over her, and I also mesmerised water for her to drink, for a fortnight or three weeks, until she went to the country in April, by which time she was greatly improved from the state she was in when my attention was first called to her.

"After she had been in the country some time, she wrote home to her parents that she was getting worse, and they told me she had written to say that she missed me very much, for mesmerism had done her more good than any other thing she had tried.

"She returned home after being in the country for six or seven weeks, very much worse than she had ever been, so much so indeed, that her parents afterwards told me they considered her dying, and that the doctor had said she would not live six weeks. She was in bed when I first saw her after her return, and I proceeded to mesmerise her, on which she said she felt a pleasant warmth all over her. I afterwards visited her almost daily. One evening she complained of cold feet, to which she said she was subject. On examination I found both legs much swollen from the knees downwards, especially about the feet and ankles, evidently from the presence of water. After mesmerising her three or four times, the swelling disappeared; her feet recovered their natural warmth; and shortly after this she was able to perform any household work without being much fatigued. Her parents led me to believe that she took no medicine except laxative pills after her return from the country.

"In the month of September, she appeared on the platform of the Lancasterian School-room, Davie Street, and was introduced to a crowded meeting of some hundreds of people, in her ordinary waking

condition, as a person cured of consumption by means of mesmerism. A report of this appeared in the *Edinburgh News* of 7th October.

"Margaret Robertson's marriage, which had been postponed in consequence of her illness, took place in the month of November, and thus within six months from the time her parents considered her dying of consumption, she became Mrs. Rogers, and, accompanied by her husband, and with the full concurrence of her other relations, she appeared on the platform at the meeting in Queen Street Hall, on the 11th of December last, as a proof of the curative power of mesmerism.

"While attending Margaret, her mother, Mrs. Robertson, requested me to try its effects on her also, as she suffered from a bad cough and pain in the chest, which affected her breathing. I frequently mesmerised her, and she said it always did her good.

"On another occasion, my friend, Mr. Hay, who had accompanied me, called my attention to a younger daughter, about twelve years old, as having a remarkably formed head, much too large for her age. We were told, among other things, that she was very restless, and started frequently in her sleep,—was dull at school, and very reserved at home. Mr. Hay recommended mesmerism for her also, and proposed that her head should be examined by Mr. Jackson, to which her parents cheerfully consented, and we arranged that Margaret and she should meet us at Mr. Jackson's, which they did. After Mr. Jackson had carefully examined her head, he instructed me how to treat her, and thus I commenced to treat a *fourth* member of this family mesmerically. Shortly after I was informed that the girl slept soundly without any starting, and her sister, Margaret, told me that she was getting on extremely well, that she had been dux of her class, and had become more cheerful than formerly. I continued my visits to this family, until Robertson made his supplementary and contradictory statement of 18th December, after the interference of his *medical adviser*, when I altogether withdrew from attending any member of his family, and since then I have not held any intercourse with them.

"At different times I had taken my friends to see Margaret Robertson, and on these occasions the parents said more than once, as they had often said to myself, that the doctors had given her up : and both she and her parents always expressed the great confidence they felt in mesmerism, and cordially acknowledged the good it had done in their family. They even repeated these expressions of gratitude to me on 13th December, two days after the meeting, when their first statement was taken down.

"I was therefore exceedingly surprised when I found that after the doctor had visited them, the father was prepared to make statements so contradictory to all he had previously said both to me and others. In justice not only to myself, but to the Association and the cause of mesmerism generally, I have felt it my duty to procure the enclosed certificates, and to lay before you this statement of the whole facts. I need not say that you have my authority to make

what use of it you please, and I am, Gentlemen, your most obedient servant,

(Signed) W. F. VERNON.

"The doctor's account of the case is contained in the following letter, addressed by him to the Editor of the *Medical Times*, and published on 6th January, 1855:—

"‘Sir,—I read in this week's publication, a notice of a mesmeric curative meeting held here; and as your correspondent has only partially supplied you with particulars, a further account may be acceptable to some of your readers. The patient referred to as an example of a cure by mesmerism was a most respectable young woman, and was introduced on the platform by a Mr. Vernon, who, after putting her into a ‘mesmeric sleep,’ stated to the audience (of whom I was accidentally one) that the person before them had been attended by a medical man for consumption, who considered it a hopeless case, and said that she could not live five weeks. She then came under mesmeric treatment, and the result is her present improved condition.

"‘I was astonished when I saw the lady mount the platform, but I was more astonished at the statement I had heard, as I had been attending her for a period of several months, during which time she took cod-liver oil, sweet milk, &c.; and instead of having given her up as a hopeless case, told her that, with care, she would get better, as the disease was in the first stage, and I held out every hope of recovery. An eminent physician of this city also saw her afterwards, and told her the same. This I stated on the platform, where I was urged to go by a medical friend (sitting next me), having said that the lady's medical attendant was in the room; and the only reply of Mr. Vernon was, that ‘he had been told so by the patient's parents.’

"‘A few days after this meeting, I called (accompanied by a supporter of Mr. Vernon) on the patient and her parents, and they then stated before us both, which statement was taken down in writing—‘That had they known that Mr. Vernon was going to make such a statement, they never would have allowed her to have gone on the platform, for the doctor never gave her up, but continued to attend her, and told her that she would get better as the summer was before her, and the disease in the commencement, *and they did not think it worth their while to tell the doctor that their daughter was under mesmeric treatment at the time he was attending, as they did not put much faith in it.*’

"‘In conclusion, I would remark, that the patient was under treatment for hysteria; and when she went on the platform (at the earnest desire of Mr. Vernon), she only thought that she was to be exhibited as an example, shewing that a person could be put into a mesmeric sleep.—I am, &c.

“(Signed)

CHARLES DYCKER, M.D.

“‘18, Pitt Street, Edinburgh,

“‘December 28, 1854.’

"How far these conflicting accounts are borne out by the evidence of the parents and others acquainted with the circumstances will best appear from the following statements and certificates:—

1. *Statement of Mrs. Robertson, taken down on the 13th December, concurred in by her husband, and afterwards read over to them in presence of Dr. Dycer, on 18th December, and declared to be correct.*

13th December, 1854.

Our daughter left her place about nine weeks before the May term this year. Dr. Combe had attended her—he said to give her short walks, and take care of damp beds or colds. She went with her father to the Dispensary, and was then so weak, her father could hardly get her home. Dr. Dycer called here most attentively; I think very much of him for that. He brought Dr. Begbie, I think, the week after he first came. Dr. Begbie said she ought to go to the country, and it was lucky the summer was before her. He asked if any of her relatives had been consumptive. Mr. Vernon had been here from 1st April, at intervals, till she went to the country. We had asked him to look at her. She had continued to take cod-liver oil and the bitters till going to the country. She went herself, by short stages, to the Star, by Markinch, then Kingskettle, then Strathmiglo, &c. She took only pills and sweet milk when in the country instead of cod-liver oil. Dr. Dycer said that sweet milk and cream would do her good. She came home on a Tuesday—on the Friday night she took to bed—on the Saturday her father went for Dr. Dycer. We both thought her dying. Dr. Dycer came on the Sunday; I went to the door with him. When he came in and saw her, he seemed much taken up about her. He said it was a pity she had staid so long in her place, and that he was afraid if she did not get a turn, it would go hard with her in five or six weeks. I took it up that he meant she would die. He said her lungs were sore affected upon the left side. I never told her for long after. Mr. Vernon came on the Saturday, and came regularly for a number of nights. He had previously only come at intervals. Dr. Dycer came regularly—he never missed two days. I never let on that Mr. Vernon was coming. Before Dr. Dycer went to the country, he said if she got worse to call Dr. Mackay, of Nelson Street, in his room as his substitute. But we never needed, for she got remarkably better every day after. She dropped the cod-liver oil and the bitters when Dr. Dycer went to the country. She took nothing but laxative pills. She had begun to get better before Dr. Dycer went to the country. Since his return he came to the house to see how she went on, and he was quite overjoyed to see her so much better. I do not want to get him into any fash or anybody else. I could not say the exact words he used, but I did say to Mr. Vernon that he told me her life was a miracle.

2. *Additional Statement made on 18th December, at request of Dr.*



*Dycer, and in presence of one of the Committee of the Mesmeric Association.*

18th December, 1854.

If we had known that when she went to the meeting she was to go on the platform, and that Mr. Vernon was to state that her medical man had said she had not five weeks to live after she came back from the country, we would not have allowed her to go, for her medical man had never said so, and had never given her up. Our daughter says if she had not thought mesmerism had done her good she would not have gone to the meeting, but she would not have gone on to say that mesmerism had cured her.

3. *Statement of Mr. Charles M'Arthur, who had gone with Mr. Vernon to see the patient previous to the Meeting.*

19th December, 1854.

Mr. Robertson told me that his daughter was bed-fast when Mr. Vernon took her in hand ; that the doctor had stated to them that it was consumption, and that he considered she would not get over it ; in fact, that she was incurable, but that she got on with rapidity, especially when she left off taking the doctor's medicines for the mesmerised water. The daughter also stated that she had not words to express her gratitude ; she could not tell how thankful she was to Mr. Vernon for the good that he had done her. Mr. Vernon mesmerised her in my presence, and after he brought her out of the sleep, asked her how she felt. "She said fine ; there is a nice warmth all over me, which I had not before. I only feel so after Mr. Vernon mesmerises me; so much so, that, so to speak, I feel as if I were another individual, as it were, quite a different person, a new creature, so refreshed. I believe that mesmerism has done me good more so than the doctor—there is no mistake about it."

(Signed) CHARLES M'ARTHUR.

[Then come other statements, but we have no room for them.—*Zoist.*]

"Although a strong wish is now displayed by the parents, or at least by the father, to favour the doctor as far as possible, no attempt has been made to deny the truth of the statement taken down on 13th December, and it shews so distinctly that Mr. Vernon had the parents' authority for all he had said at the meeting on the 11th, that the Association would have been content to publish it without a single remark if the subsequent proceedings did not demand a somewhat more lengthened notice.

"Whatever the doctor may now say, he certainly did impress the minds of the parents with the belief that he had for some time thought their daughter dying. His words and manner on the last Sunday in June, when she had returned from the country so much worse, the fact that the mother was afraid to communicate his opinion to her daughter 'till long after,' and his demeanour when he returned to town and found that her recovery was certain, all prove

beyond dispute, that so long as he thought himself entitled to the credit of the cure, he led the parents to believe that she had been in such a state of danger that nothing but his miraculous skill could have saved her. So far, therefore, as the doctor is concerned, the Association must say that his verbal statements at the meeting of the 11th December are completely disproved; while, as to his written statement, they could only observe that the pretended quotation from the written testimony of the parents is no quotation at all, and that the portion marked in italics must be a pure invention of his own.

“Mr. Vernon is naturally unwilling to renounce his claim to the credit of the cure, and although the statements of the parents and others were not obtained with the view of upholding this claim, they do contain many of the circumstances which induced him and the Association to believe, as they still do, that mesmerism was the agent of the cure. The patient herself, ‘a most respectable young woman,’ as the doctor truly calls her, twice appeared on a public platform to testify that this was her belief. The doctor’s attempt to explain away these appearances by saying that she was to be exhibited as a proof ‘that a person could be put into a mesmeric sleep,’ is not only absurd in itself (that fact in mesmerism being admitted by all, even by the medical faculty), but is contradicted by the fact, that she was in her ordinary waking condition at the Lancasterian School-rooms when the statement of her cure by mesmerism was first publicly made, and so must have been quite aware of Mr. Vernon’s object in introducing her to the meeting at Queen-street Hall. Moreover, there was not the slightest remonstrance or objection made to Mr. Vernon’s statements, either by herself, her husband who accompanied her, or her parents, till after the doctor’s visit between the 13th and 18th of December, and even since then the only contradictory evidence comes from the parents and not from the girl herself or her husband. Besides the patient’s own belief thus expressed, there are the frequent expressions of gratitude during the progress of the cure, and the undeniable fact that she grew worse during the time when she was not mesmerised, and better when she was, and that when she ‘got remarkably better every day’ the doctor was in the country, and she had ceased to take his prescriptions.

“Although, however, the Association still adhere to their own conviction as to this cure having been effected by mesmerism, they wish it to be distinctly understood that the present publication is made solely for the purpose of vindicating Mr. Vernon from the imputation of having wilfully made a false statement. The power of mesmerism to effect cures where orthodox medical treatment would wholly fail, is attested by so many other examples, that the Association would never dream of giving such prominence to any one case as to publish a separate account of it, especially where the facts admit of dispute. Their annual report, mentioning upwards of a hundred cures, will shew that such a course is quite unnecessary, and the Association feel that nothing could so seriously injure the

cause of mesmerism, as their wilfully resorting to mis-statement or exaggeration."

We cannot close this communication without a remark on the tone adopted by the correspondent of a respectable medical organ in speaking of those who chance to differ from him on a controverted question in physiology. "A meeting so disreputable in every point of view:" "we left the meeting with sentiments of profound disgust," &c. Such are the terms in which a movement which numbers the President of the Royal Society of Edinburgh and several other members of the Scottish aristocracy amongst its vice-presidents, and whose office-bearers and associates embrace commercial, professional and independent gentlemen of standing and eminence, whose sole object it is to alleviate the sufferings of humanity by a gratuitous devotion of their time and services to the application of mesmerism as a healing power,—such, we say, are the terms in which this philanthropic movement that is an honour to the age and country in which it exists, is spoken of by the nameless correspondent of a London journal. Is the orthodox medical system, then, indeed reduced to such straights that it is obliged to have recourse to garbled reports and personal abuse,—to the sly inuendo and the *suppressio veri*,—in short, to all the arts of hiring advocacy and all the meanness of interested partizanship for its support?

Well indeed does this series of communications end "with a deep conviction" worthy of the darkest days of mediæval tyranny, "that the kind of reform which the University of Edinburgh should aim at is not that proposed in the Edinburgh University Medical Reform Bill, but one which would prevent a mesmerist from occupying the chair of chemistry—a homœopath from teaching general pathology." Truly it is a pity that we have no longer the means of compelling Galileo to foreswear his strongest convictions under penalties! What a delightful prospect of reform for the nineteenth century, to render the holding a chair conditional on the receiving the Shibboleth of a school—a reform, that, if carried thoroughly out, would deprive the senatus of nearly every name of European reputation, and leave it without the scientific knowledge of a Gregory, or the logical acumen of a Sir William Hamilton, and that would, we suppose, even compel Dr. Simpson, as a person suspect, to take an expurgatory oath, of being now no longer affected by this pestilent heresy! That beings, so far cultured as to be capable of expressing themselves grammatically, should be found willing for a consideration to indite such contemptible

twaddle as the foregoing, is not so surprising as the astounding fact, that a body of liberally-educated gentlemen should be willing to patronize effusions so simply puerile and ridiculous! This indeed is the darker phase of the matter, and must suggest serious questions in every reflective mind as to the condition of the medical world at the present moment. Is there, we would ask, any other learned profession so completely lost to all sense of gentlemanly propriety, so lamentably deficient in scholarly politeness, so utterly devoid of the *suaviter in modo*, as to maintain a controversy on scientific subjects by an habitual recourse to personalities that would disgrace the lowest and most vulgar of political broadsheets in the coarsest of its diatribes? Cannot a question of fact be settled by an appeal to nature without an appeal to Billingsgate? Should such a state of things continue, the world *without* will begin to ask and with reason, where is that high sense of dignity and honour, that native urbanity and refinement of manners, that fine old *esprit de corps*, in virtue of which the physician, as such, was once everywhere received as a gentleman, not merely in externals, but as one pervaded by the spirit and endowed with the attainments of a truly gentle and scholarly mind?

As to the remarks on Mr. Davey and myself, I should pass them by in silent contempt but for the circumstance of a direct mis-statement, that the meetings in the Philosophical Institution, Queen-street Hall, over which Dr. Gregory presided, were held for the purpose of enabling us to publish *our* cures, whereas they were held for the sole purpose of enabling our pupils, the members of the Association, to publish theirs. As to our having *slandered* the profession, many of its honoured members were on the platform, whose respect and friendship we still enjoy. This is our reply to such an insinuation. Our well-considered opinions of the profession are published. Mine appeared in 1851, and were copied into *The Zoist*, in a notice of *Lectures on Mesmerism*, published in Dublin in that year. Should the correspondent of the *Medical Times* feel inspired to say anything more really respectful and laudatory, I shall be most happy to expunge the passages in question, and substitute his superior lucubrations in their place in the next and forthcoming edition.

J. W. JACKSON.

Edinburgh, March 5, 1855.

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XV. *Latest account of Elizabeth Squirrell.\**

"*Mesmerism proved True.* By the Rev. Chauncy Hare Townshend, A.M. (Bosworth).—An article in a recent number of the *Quarterly Review* seems to have done considerable damage in public estimation to the so-called sciences of mesmerism, phreno-mesmerism, electro-biology, and odylism. The reviewer having pointed out in a very lucid manner the numerous errors into which the cultivators of these delusions had fallen, it was not to be expected that they would sit down quietly under the rebuke administered; and in this work the Rev. Chauncy Hare Townshend has undertaken to do battle on behalf of mesmerism. We cannot congratulate the reverend author on the tone and style of his volume, both alike inconsistent with the dignity of science and the love of truth. It is very evident that the reviewer has indicated the method by which all the marvels of mesmerism may be reduced to the laws which are known to regulate human thought and action. It is to this the mesmerists object. On the one hand, they have misinterpreted the facts presented to them; and on the other, been led away by the impositions of those they have operated on. They are ashamed to confess their weakness; and Mr. Townshend is only striving to be consistent in this protest against the reviewer's arguments. It is very clear, however, that he has neither the knowledge of the subject, nor the logical power, of the accomplished physiologist who is reputed to be the author of the offending review in the *Quarterly*."—*ATHENÆUM*, March 17, 1855.

19, Temple Street, Wolverhampton,  
17th March, 1855.

SIR,—I have the pleasure to inform you that since writing you last, Elizabeth Squirrell, according to her clairvoyant predictions, has experienced a return of sight and hearing, after much suffering in the organs of those senses. She compared the change to nothing less than a revival from death to life, and indeed her emotions and expressions of delight and astonishment upon first using her regained blessings most clearly evinced the fact of her previous loss. As soon as it was thought she could bear it, she was removed on her bed to the window, at which time I had the satisfaction of being present, and the beautiful prospect, which had been so long shut out from her view, and was then so suddenly unveiled to her, was more than she could bear, and she fainted away. The change thus occasioned in her condition came on gradually until she was in full possession of these faculties. She retained them for some month or two, and then began by degrees again to lose her sight, as she had long previously foretold, at which time I left Ipswich for this town. I did not hear from her for some time, but a short while ago she wrote me to say that after I left she grew totally blind again, but had not lost her hearing (which was also in accordance with her prophetic statements), and so continued for two or three months, when her sight gradually returned once more, and ever since she has been able to see and hear

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\* See Nos. XLVI., XLVII.

as well as ever, if not better. She still keeps her bed in consequence of the affection of the spine, and does not anticipate ever being able to leave it, but she expresses herself extremely thankful to the bountiful Bestower of all good, and perfectly happy amongst her books and friends, both of whose society she can now most fully enjoy.

I have just penned these few remarks, thinking that perhaps you and your readers may be interested to know the altered and improved circumstances under which Elizabeth is now mercifully placed. (In haste.)

I am, Sir, yours very respectfully,

CHARLES MOODY.

The Editor of *The Zoist*.

NOTE ON THE MOTTO BY THE ZOIST.

What damage "the accomplished physiologist," with *his* "knowledge of the subject" and *his* "logical power," has done to "Mesmerism, Phreno-mesmerism, Electro-Biology, and Odylism," all at once, in public estimation, with his outstretched carpenter's arm, we know not. Reichenbach must answer for odylism, though he never uses such a word in any of his writings; and as to electro-biology—a designation the absurdity of which we have from the first shewn\*—the phenomena are plain indisputable facts resulting from simple imagination induced by suggestion, as we have proved at large.† The "considerable damage" done to mesmerism and phreno-mesmerism is unfelt both by mesmerism and phrenology; and, if they suffer in "public estimation," this can be with the utterly ignorant only.

We have again and again pointed out the discreditable course pursued by this booksellers' writer and those who rejoice in availing themselves of him and following the same course.

The plan which they childishly think will answer for ever—at least during their life-time—is *boldly* and *impudently* to ignore our *innumerable* facts, our *mighty* facts, which they know are too strong for their attacks. We have reminded them again and again of our facts: and we again call upon them to controvert, and to explain these by imagination, suggestion, delusion, or collusion, if they can. We publicly call upon them to come forward like men and answer: no longer meanly and miserably to ignore for the purpose of

\* See our objections to the term in No. XXXIII., p. 110.

† See Nos. XXXIII., p. 110; XXXIV., p. 191; XXXV., pp. 295, 330.

pleasing those whose favourable opinion and patronage they are shortsighted enough to consider more valuable than truth.

What are "the numerous errors" into which we have fallen? What is the proof of our facts being "delusions?" Will the master carpenter shew us "in a very lucid manner," or in any manner consistent with candour and integrity? Will he shew us how we have misrepresented our facts (facts they are now allowed to be!), by what "impositions" we have been led away? Will he "indicate the method" by which he can reduce our facts "to the laws which are known to regulate human thought and action?" Will he point out what weakness we have to confess?

We call upon him to explain the three instances of clairvoyance in this very Number, and those to which reference is made in this very Number at p. 57, and the fact produced by Professor Owen and recorded at p. 58.

We call upon him to explain the power of mesmerism over brutes, children, persons asleep, blind persons, persons unconscious of its agency, or, if conscious, unaware of the object of the process or despising and *defying* its influence.

We call upon him to explain our various phenomena occurring at first without the patient expecting such a result, sometimes without his knowledge that such phenomena ever occur in human beings, and without the operator intending that they should come.

Let him explain the painlessness of the *hundreds* of surgical operations which we have recorded, some terrific, performed chiefly upon ignorant Indians, under its influence, and terminating neither immediately nor some days afterwards in death.

We call upon him to explain our innumerable splendid cures, many such as medicine never effected: cures not of affections of the nervous system only, but of various organs, and of not merely functional, but of structural disease, deposits, inflammations, ulcerations, &c.: some of them cures in persons who had no faith in mesmerism and submitted merely to please their friends: some in persons who did not know what was meant by the process, or did not know its ultimate object: some in persons who scoffed at mesmerism: some in children and in the brute creation.

We call upon him to answer the facts to which he will find reference in our last Number, pp. 402-3.

We call upon him. But people say how ill balanced is his head! how unphilosophical the development of his forehead, how enormous the development of his self-esteem, the

natural expression of which manifests itself as he stands, walks, or talks! &c., &c. If true, this is his misfortune, and we shall call in vain.

As to Mr. Townshend's book, the *Athenæist* has evidently presumed to write about it without having made himself acquainted with its contents or with its subject. Let him condescend to read at least an account of its contents in Nos. XLV. and XLVII. He will discover *how* ridiculous he has made himself by believing the *Quarterly Review*. He will find facts detailed or referred to which Mr. Townshend was witness of, and which we defy him to disparage, or to explain by imagination and the other follies of Sir H. Holland, Sir B. Brodie, and all the twaddlers. Some of Mr. Townshend's experiments with Egide Aertz were made in the presence of Dr. Whewell, whose sad conduct he details, and we have detailed it in No. XLV.: and of two eminent writers, honourably conspicuous at the late meeting of the Literary Fund Society, who were satisfied, and have lately declared, we are told, that they were satisfied of the truth of clairvoyance from that period. Let Mr. Dilke, the autocrat of the *Athenæum*, consult these two gentlemen before he again issues an order to his abject hirelings to write against every book and every person who advocates mesmerism.

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XVI. *Mr. Townshend and the Athenæum.*  
By RHADAMANTHUS.

ὦ ἄνδρες Ἀθηναῖοι.

DEMOSTHENES.

Of all self-satisfied centuries, the nineteenth is the most distinguished for its perfect complacency and even glorification. Never since the creation was there an age so distinguished by liberality of sentiment, by openness to the truth, and consequently by unbiassed judgment, more especially on all matters connected with science. Not a subject of speculation but can now be canvassed with perfect freedom, not a topic but will be treated with fairness, not a principle but will meet with the most ample justice in any discussion as to its merits! Such is the stereotyped style, applauded to the echo, which we find prevalent in all popular works, and among all classes of literary and scientific periodicals. Yet who that has had the misfortune to differ from established usages and to outthink his time, can conscientiously confirm



this. We have been led into these remarks by seeing a short review in the *Athenæum* of March 19th of the Rev. Chauncy Hare Townshend's recent work in reply to the article which recently appeared in the *Quarterly* on Mesmerism, Phreno-Mesmerism, Biology, &c.

Perhaps to no one subject has greater injustice been done by the pseudo-liberalism of modern times than to mesmerism, and among its opponents the weekly serial in question has attained to an unenviable notoriety. It stands *committed* against this rising truth. To expect justice in its columns in reference to any work stating the facts with which mesmerism has made us familiar, would therefore be absurd. It is an anti-mesmeric journal, and the tone and tendency of its notices on this subject may thus be predicted with safety, for they are always condemnatory. Its scribes have received their "orders," and with such small ability as they may possess "cut up" whatever appears on the opposite side. The notice in question is an instance in point. In the first place we are told that the article in the *Quarterly* "seems to have done considerable damage in public estimation to the so-called sciences of Mesmerism, Phreno-mesmerism, Electrobiology, and Odylism." Now so far is this from being the case, that this same article affords ample evidence of the progress of public opinion on the subject of mesmerism. It demonstrates that the *Quarterly*, that most respectable rear-guard with all its cumbrous *impedimenta* of "received," "established," &c., found it necessary to advance as far as Braidism, to admit at least the doctrine of impressions, while still obstinately fighting against the co-ordinate truth of transmissions. It was in short just what might be expected, a cowardly compromise, a faint admission of what had become too palpable to be denied, with a miserable adherence to errors supposed to be for a short period longer still respectably tenable.

To this wretched abortion of pseudo-scientific reasoning, Mr. Townshend administered a *coup de grace* of the most effectual order, of which, however, according to our reviewer, the tone and style are alike inconsistent with the dignity of science and the love of truth. So then it would seem that mesmerists must be attacked with every species of vulgar abuse and vituperation, with a coarseness and ruffianry, of which, happily, no other literary or scientific controversy affords a parallel,—but they must make no return. Exposed to the grossest misrepresentation and to the foulest calumny for their love of truth, their words must exhibit the "milk of human kindness," and their replies at all times be tem-

pered by the invincible suavity of the most polished refinement. Attacked with a rancour and virulence that would disgrace the darkest ages of theological bigotry, with their statements denied, their veracity impugned, and their motives misrepresented, they must in self-defence be strictly confined to such weapons as only love, patience, and long-suffering would strictly authorize !

That Mr. Townshend administered a well-deserved castigation to "the accomplished physiologist" of the *Quarterly*, that he exposed his ignorance and demolished his fallacies with an unsparing hand, we admit ; but that he was wanting in true dignity or deficient in a love of truth, we deny. But had he been guilty of the most flagrant of literary sins, the opponents of mesmerism are the last who should upbraid him with such errors. If indeed the reviewer who penned this piece of cool effrontery wants an example of "tone and style" in conducting a controversy, we commend him to the virulent blackguardisms of the *Lancet*, and the stultified impertinencies of the *Medical Times*, whenever they speak of mesmerism or its advocates. For an absence of everything manly, open, generous, and straightforward, for a combination of petty malice with narrow-minded prejudice, for a display in short of every quality derogatory to the head and heart of a gentleman and a scholar, we refer him to the anti-mesmeric medical literature of our age—a product too disgusting to be noxious, too contemptible to be potent.

RHADAMANTHUS.

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#### BOOKS RECEIVED.

*Bulletin de l'Athénée Magnétique de Lyon ; Journal des Sciences Psychophysiques.* Janvier, Février, Mars. 1855.

*The British Journal of Homæopathy.* Published quarterly. January, 1855.

*The New Churchman : a monthly magazine dedicated to the exposition and defence of the doctrines of the New Church as revealed in the writings of Swedenborg.* February, 1855.

*Mesmerism and Media, with full instructions how to develop the alleged spiritual rappings in every family.* Bailliere. 1855.

*The Phonetic Journal.*

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#### NOTICES TO CORRESPONDENTS.

We have exceeded our established quantity of matter : but regret not to have been able to find room for a few communications with which we have been favoured : and for which we return our thanks.

We have just obtained the first cast taken from the head of the murderer Barthelemy, who was executed at Newgate in January last, and displayed such extraordinary firmness in regard to his religious opinions. We hope to give a lithograph of it, and shew its striking conformity with phrenological truth in our next Number: and call the attention of Sir B. Brodie, Sir H. Holland, and Dr. Carpenter to it and that of Rush, &c., &c.

*Sir B. Brodie.*—We entirely agree with A. B. that the remarks of Sir B. Brodie against mesmerism in his *Psychological Researches* are “such a tissue of ignorance, conceit, and twaddle as has seldom been seen.” We propose examining it at length in an early number.

*Mr. J. H. of Bayswater* is thanked for his communication, but its subject does not come within our scope.

We thank Mr. Janson for kindly advertizing *The Zoist* in the *Phonographic Examiner*.

### OBITUARY.

The Right Hon. the Earl STANHOPE died at his seat, Chevening, near Sevenoaks, on the 3rd of last March, aged 74. For very many years,—for a period probably much longer than that during which our attention has been directed to the subject, he was convinced of the truth of mesmerism and he professed his belief. He visited University College Hospital several times to witness the splendid phenomena which were then demonstrated in 1838 in the Okeys and others, and might be seen waiting patiently and modestly at the top of the steps outside the building before the hour arrived. One of the professors—Mr. Quain, at one of their meetings assembled to put down mesmerism, said contemptuously, “There is a Count Stanhope who has come here to see it,—a Count Stanhope!” Their excuse was that the public support of the institution would be injured. Mesmerism was accordingly put down (see this history in No. I., p. 91). The school fell the very year that Dr. Elliotson quitted it—continued falling—has never recovered: and the debt of the hospital, which is supported mainly by the students’ fees, has gradually increased till it now amounts to £5,000, and he who was persecuted has been urgently entreated to open his purse. When ether was first employed the nobility was allowed to crowd this and the other hospitals when surgical operations were performed, and there was no grumbling (see No. XVII., p. 46). Lord Stanhope afterwards neglected no opportunity of being present at such demonstrations in London. He was continually at Dr. Elliotson’s, and visited the cases of Miss Melhuish in Bedford Street (see *Zoist*, No. IV.), and Master Salmon in Red Lion Street (see *Zoist*, Nos. III., XXXIV.), Holborn. He himself mesmerised the poor and with successful results: and he yielded to the request that he would publish his experience (see some of his cases in *Zoist*, No. V., p. 80). When begged to subscribe to the Mesmeric Infirmary, he, like the Archbishop of Dublin, immediately returned an answer of consent and thanked the Committee for having applied to him. He annually subscribed £5:5:0: and, when solicited to take the chair at the Annual Meeting of the Infirmary in 1852, immediately consented, and he acquitted himself of the duties admirably. His address was full of sense and spirit (see *Zoist*, No. XXXVIII., p. 194). In the following year, when the gentleman (Sir Isaac Lyon Goldsmid) who had promised to take the chair was unable through severe indisposition, he was again applied to and again came up to town for the purpose, and at a very short notice.

The letter to Dr. Elliotson which accompanied his cases, and is printed with them, was very characteristic.

“My dear Sir,—I have no objection whatever to the use of my name in the new edition of Mr. Sandby’s work: on the contrary, I consider it an honour upon this as upon every other occasion to appear the advocate of truth: and I

am not deterred by popular prejudice, or by the ridicule which some newspapers have endeavoured to cast upon me as a humble, but zealous, disciple of mesmerism," &c.

He possessed excellent abilities and was well read. His integrity, benevolence, candour, modesty, moral courage, and sound sense, were great, and formed a remarkable combination. We have heard him say that he regarded all men as equal, and in truth he did treat every one as fundamentally his equal, whatever was the distinction, proper to be regarded, of education and position. His bearing was that of a finished gentleman of the old school. No one ever detected pride of birth or rank or any other pride in him: no one ever knew him commit a discreditable act, or contend for what he did not believe to be truth. He told his tenants that they should not continue to be his tenants unless they allowed their labourers at least twelve shillings a week. For very many years he had been a teetotaler, but one of these bodies would not allow him to continue to be their president because he firmly refused to insist upon the members of his household following his example and to allow no fermented or distilled fluids at his table or in his servants' hall. We have often seen his table supplied with all kinds of wines, &c., and his family, as well as his guests, partaking of them while he contented himself with water; for it was his invariable rule to allow every one around and under him to decide for himself in this and every other matter of opinion.

His candour was remarkably shewn in the case of Casper Hauser. He took up the cause and paid for the maintenance of this German: and, when at length he conceived that he had been imposed upon, actually wrote a pamphlet to declare himself to have been in error, and excited the anger of Professor Feurbach who still stood up for the truthfulness of Hauser. Few men have voluntarily written a book to own themselves wrong.

The *Medical Times* of the 10th of March last, under the head of **MEDICAL NEWS!** p. 250, says,—

“ Stanhope, Earl of, &c., &c.

“ His father caused his children to be taught trades or professions, so that whatever social changes might take place, his offspring might be able to maintain themselves. The late Earl, it is said, was apprenticed to a surgeon-apothecary in Canterbury, and it is probable that to this circumstance may be attributed the great interest he, for many years of his life, manifested in the progress of medicine as a science and an art.

“ During the later portion of his life, Earl Stanhope lent his energies to the support and propagation of the **MESMERIC DELUSION**, and was, we believe, one of the Vice-presidents of the Mesmeric Infirmary.”

The fact was that he was apprenticed by his father to a brickmaker: and, when at the Census every one was called upon to give his age and occupation, &c., he wrote down after Earl Stanhope, “ Brickmaker.”

He had grown thin during the last year of his life, and was carried off by an attack of bronchitis in two or three days.

Mr. Robert Goff, of Kensington Gore, has kindly presented to the Mesmeric Infirmary an excellent lithograph of him, taken from a portrait made about fifteen years ago. The likeness is great, and the physiognomy agrees with the noble character of the man.

#### GEORGE SWINTON, Esq.

Since the death of Mr. Colquhoun, the cause of mesmerism in Scotland has sustained another loss by the death of George Swinton, Esq., of Atholl Crescent, Edinburgh. He was son of the late Lord Swinton, an eminent member of the Scottish bench. Entering at an early period of life into the civil service of the East India Company, he attained to a very distinguished position, and, after a lengthened residence in the East, returned to his native city of Edinburgh. There,

during many years, he consistently and courageously professed his belief in mesmerism. On the establishment of the Scottish Curative Mesmeric Association he became one of the directors, and, while contributing liberally to its funds, also afforded the aid of that powerful influence which his high social position and superior character so well qualified him to exert. He was a contributor to *The Zoist*. In No. XXXVI., he published a paper entitled, "A Suggestion to explain certain properties of Levity." In No. XXXVIII., one entitled, "On the transference of the sense of hearing from the ear to the abdomen." In No. XXXIX., one entitled, "Phenomena of Levity in the human subject."—All under the title of NON-WIST. He had great general experience and varied and extensive attainments, and he manifested through life that true liberality of sentiment and manly independence in action, which are so rare even in these days of boasted superiority to the trammels of prejudice and the tyranny of custom. His countenance and manners were those of a high-minded and high-bred Scottish gentleman. He died after some severe bereavements in his family.

#### MISS WALLACE.

This elderly lady died before Mr. Swinton and of acute bronchitis. She was an Irishwoman, and had long lived in Cheltenham. After witnessing the indisputable facts of mesmerism she set about practising it for the good of those about her : and published very many striking cures in *The Zoist*. In No. XII. are several excellent cures. In No. XVI. several : and not a few were of ophthalmia. In No. XXI. is a cure of an affection of the heart, which had been under Dr. Ackworth at the dispensary at Cheltenham, who declared the organ to be diseased, and treated the man in vain for eighteen months. On Dr. Ackworth telling him he never would be cured, he replied, "Bless the Lord ! It might be worse : I can die happy." Dr. Ackworth put out his hand and said, "Then you are a happy man !" One day Miss Wallace found the poor man sitting on the step of her door, exhausted with wheeling a barrowful of coals to the house, and suffering such violent agony and palpitation of the heart that, to use his own words, he "thought there was not a minute between him and eternity." *She took him in hand and cured him* : so that "I became able to walk above twenty miles a day with ease, load and unload my goods, and find myself perfectly well." In No. XXVI. she relates a cure of blindness in a boy, who had been under various oculists, and among the rest under Mr. Alexander. Some of them had tortured him cruelly, and strapped him down on a table whilst torturing him. After the cure she says that she took the child to Mr. Alexander, who enquired by what means he had been cured. "When I replied by mesmerism, he immediately denounced *The Zoist* as an atheistical publication which he never read, and said mesmerism was a d——d humbug, and if it was anything it came from the devil ; pronounced all the reports of Dr. Esdaile's cases as imposition, &c., &c. When I enquired by what agency he supposed Alick's sight had been restored after only an hour and half's mesmeric sleep, he replied, 'by an effort of nature.'"

She often said that she was obliged to leave Cheltenham on account of the conduct of some of her family towards her : they persisting that mesmerism was satanic and an abomination. She, however, was equally superstitious, and had been educated no better. She believed we are all surrounded by spirits, referred endless simple natural phenomena to their agency : and when she was on a committee, and met with some one as absurd in those matters as herself, would talk for an hour or two about spirit-rapping, spirit-table-turning, and all the doings of spirits. Her fancies were all those of an ill-informed and impulsive person : and she would go from one extreme opinion to another and back again. But her conduct was beyond all praise. She engaged in ornamental working on glass, confided greatly in others, and died in squalid penury.

There never was a more excellent woman than Miss Wallace. She was most benevolent, perfectly sincere, unworldly, and untiring in her support of mesmerism.

## CHARLES BLANDFORD MANSFIELD, Esq.

This gentleman never wrote upon mesmerism or was known to be active in it. But he struck upon phreno-mesmerism: and led others to prove that it could be accomplished without contact or any chance of suggestion or the will of the mesmeriser (see above, p. 63). His high opinion of *The Zoist* was expressed in No. IV., p. 470. He was educated for medicine and entered at Clare Hall, Cambridge. We have heard that the persecution of mesmerism by the profession caused him to be silent on the subject, and afterwards to relinquish the practice. He devoted himself to chemistry, and gave a course of lectures on the metals at the Royal Institution a year or two ago: and once a Friday evening lecture on Benzole. He was making some experiments with this substance in the northern outskirts of London last month, when the contents of a retort by some mismanagement caught fire, and enveloped him in flames as well as the poor boy who was assisting him. He rushed with the retort in his hand to some neighbouring water, broke the covering of ice, and plunged in. He was taken to the Middlesex Hospital, and the poor boy to another: and, after lingering in agony for some days, both expired on the same day.

He was full of ingenuity—of the promise of genius: but very eccentric and impulsive: quick, active, and ingenious, rather than solid and profound. His opinions on many subjects were extreme and fluctuating. His head was small. The organs of his perceptive faculties were largely developed: but not those of the higher intellectual powers. He was a good observer from boyhood. At that period of his life his attainments in what we call *scholarship* were those of an intelligent upper class school-boy: he read and composed in the ancient languages with considerable accuracy and taste. But besides these and other usual acquirements he possessed a fund of general information not quite so common: this was owing to his love of natural science. His love was never given to literature or abstract sciences; that which was more positive and tangible always attracted him. Natural history was at that time a passion with him. Gentle and modest, with remarkably engaging manners, he became a favourite with all about him. He had moreover the sterling qualities of a warm, affectionate heart, which shewed itself in ready sympathy and willingness to lend hand and mind to what was going on. There was ever a sort of playful humour, or shall we call it, eccentricity, in him which pervaded more or less all he said and did and wrote. This was perfectly harmless, but indicated originality and self-reliance which might in after times have developed themselves in a singular independence of accepted modes and conventions. We deeply lament his loss.

## Erratum.

p. 61, motto, l. 15, for “*oppolition*,” read *opposition*.

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*Communications cannot be addressed to the publisher, Mr. Bailliere, 219, Regent Street, too early. They should always be sent a month before the day of publication.*